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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

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The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

A MESSAGE
FROM THE
REVIEW CAMPAIGN COMMITTEE

To The Luther Leaguers:—

The young people of the Luther Leagues have determined that they are going to do things. They are bound not to be trailing the procession of the United Lutheran Church in its program of progress. Young people should lead in enthusiasm and willingness to tackle hard things, if they are worth-while. As some one put it, "the young people add the pep and ginger" to movements. They are filled with life and enthusiasm. They are ready to jump in and set a pace. The thing to see is that the object is right and the pace also.

Now, here is something for the young people of the Luther League to tackle. We need to place ourselves where we can boast a little, and not be compelled to come with an air and manner of apology when we talk about our LUTHER LEAGUE REVIEW, not its quality, but its quantity and its subscription list.

Everyone knows that the fewness of the subscriptions to the REVIEW is a standing reflection on us. I know we are ashamed that we have to say that we have a publication of our young people, but that it is run on the verge of starvation right along because it has too few subscribers. Let's have something of which we can be proud! Let's get behind the LUTHER LEAGUE REVIEW, and put it on a basis where it belongs.

We must go ahead! We must launch out! We must grow! But to do the things which need to be done that our League may do the work which it should and can, each one of us must get into the game. We must be lifters and not merely leaners. We dare not stand on the side lines, and have the other fellows do the work, while we do nothing or even shoot sharp criticisms at those who are working.

We must have more subscribers to the REVIEW. Of course we can get them!

How? Start in by subscribing yourself, and then go and get another to subscribe. How many of you will join me in doing this? Let each one of us join the

GET ONE CLUB.

Go get one new subscriber to the LUTHER LEAGUE REVIEW.

The REVIEW needs you, and you need the REVIEW. Let's put the young people's work in the forefront of the work of the United Lutheran Church. Let's not come tagging along behind! We need the REVIEW, a bigger and a better one. We must grow to do that. But to grow and enlarge, we must have more subscribers. A magazine must have something to eat, as well as a horse. A horse may live on straw for a while, but his "finish" is near. So a magazine cannot live on wind. It must have money. The REVIEW gives you more than you give. It only asks 75 cents for a whole year's subscription.

Get into the crowd and help push! The special campaign is on in February. There is a State Chairman in charge of the Campaign in every State. In turn, there are District Chairmen under him, who perfect the working organization by seeing that there are one or more representatives of the REVIEW in each local League. Be a Committee of one in your League to help see that your League has a representative and that the League gets into the Campaign. Ask your President who your League's representative is.

Let's show them what the young people can do when they get started. Let's start right now.

Fraternally,

HENRY C. ROEHNER,
For the Committee.

Lent, Its Origin and Meaning

HOW fast the days and weeks slip by! We have hardly celebrated Christmas and now comes the word that we are to begin to celebrate Lent. Christmas gave us the story of the prerequisites and preparation of the salvation of the human race. The songs that accompanied this joyful announcement of the birth of the Saviour were full of good tidings and encouragement. But the work of God in saving the world was but begun. The full salvation was to be obtained only through the life, sufferings, death, and resurrection of the Son of God. And in the story of Easter we have the presentation of a full, free, and unconditional salvation for each one who is willing to accept it through the works and merits of Jesus. Then follows the Trinity season of the Church year in which we are called upon to appropriate to our individual use the blessings of the atonement made by the promised Messiah, the Saviour of the entire world.

In the early Church it was the custom of the Christians to fast on Wednesdays and Fridays in memory of the death of Jesus. Good Friday and the following day were particularly marked in this respect. After a while a sort of special preparation for the observance of the day of the death and resurrection of the Saviour began to be made. A special season of forty days was appointed as a preparatory time in which particular attention was to be given to the fitting of the mind and heart to a proper observation of this the oldest and greatest festival of Christendom. Easter was celebrated as early as in the second century after Christ, but we have perhaps no direct evidence of the existence of Lent until in the time of Leo the Great (440-460). At that time Lent began properly with Ash Wednesday, and does so even today in a certain sense, but as there was to be no fasting on Sundays, Tuesdays and Saturdays, it was necessary to lengthen the time in order to get the required forty days in which to fast. And so it came about that the season was looked upon for a while to extend from Quinquagesima on, but pretty soon the period was lengthened still more and made to begin with Septuagesima Sunday. This arrangement has continued in force ever since. This whole time was one for humiliation before God and for doing works of mercy. In the Greek and Roman Churches there is more or less fasting going on today during this season. Exercise of this kind is by these Churches looked upon as possessing merit in the sight of God and of bringing blessings to the faithful performer hereof.

As Protestants, and Lutherans, these observances have no meaning to us. Neither do we ascribe any meritoriousness to them except as to the measure in which they may assist in keeping the flesh subservient to the spirit. Man is wholly justified by grace through the merits of Jesus and not through any works of the law or any self-appointed works of man. The Christian is supposed at all times, and in all places, to eat and drink only that which is good for his body and only in such amount as is necessary for the preservation of the health and strength of the body. The season of Lent has therefore an entirely different aspect to us. It is meant as a time in which we are to prepare for the right viewing of the unspeakable sufferings of the God-Man as they culminate in the story of Good Friday. The scene presented to our eyes on that day is of such a nature that it cannot under any circumstances be understood as it ought to be unless one's whole self has been prepared through the grace of God for this heartsickening end upon earth of the wonderful life of the lowly and blessed Nazarene.

Throughout this season we are constantly reminded of the heinous guilt of man and the most untiring love and zeal of God for his salvation. When it is brought home to us again and again that it was only in order that we might live forever that He gave Himself a ransom for our sins, how is it possible that we can but become impressed with the fact that we owe it to ourselves and to Him to turn from the way of sin and to enter upon the straight and narrow path, which leadeth to everlasting life. By showing forth the sacrifices of God and Jesus are we thus called to eschew sin and to begin to lead a life of holiness whereby we please God and secure to ourselves both spiritual and eternal happiness.

In the preaching of the words of the most cruel and inhuman sufferings of our Lord does it become more and more apparent to the Christian how sure are the foundations of his belief. Thus does the season of Lent furnish the opportunity for the believer himself to become more grounded and rooted in the faith. And if the truths of the Christian religion do at all times appeal to the believer, in a still greater degree can they be said to appeal to him when he traces the steps of Jesus during the last week of his life on this earth. Never did any true Christian enter heartily in the services of Lent, and more particularly in those of Holy Week, without receiving therefrom additional proofs of the righteousness of the claims of the Gospel of Jesus and a peculiar strengthening of the inner man.

How Does the Lutheran Keep Lent?

BY REV. J. R. E. HUNT.

LENT is at hand. Once again the question comes home to every one of us, "How am I to keep this sacred season?" There are many ways of observing Lent. The Roman Catholic has his way. The Episcopalian has his way. And the Lutheran has his way. One's conception of Lent will determine his attitude toward and his manner of observing this season. Personal ideas about the proper celebration of this event will increase or diminish one's blessings. That everyone may reap the richest possible blessings from this time-honored custom we will endeavor to answer the question, How does the Lutheran keep Lent?

Not a Time to Do Penance for Sin. The Lutheran does not keep Lent as a time to "do penance for sin." He knows that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." He realizes that it is not by any work he himself might do, but only through Christ's merits that forgiveness is procured. While he does not do penance for sin, he does repent of his sins. The sufferings of Jesus call to his mind the awful demands of the law, and with an awakened conscience he approaches his Heavenly Father and like the prodigal son he says: "I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son." Realizing his lost condition, with the publican he prays: "God be merciful to me a sinner."

Not a Time to Make Amends for Past Negligence. The Lutheran does not keep Lent as a time to fulfill his religious obligations for the year. There is a great deal of legalism in keeping Lent. It is to be feared that many keep it as a kind of balm for a guilty conscience. Carried away in the mad rush of society business, and other worldliness, they welcome Lent as a time when they can make amends and as they think, pacify God. This kind of keeping Lent is the merest foolishness. The Lutheran knows that God only hears and answers those who "call upon him in truth," and as the joys of religion belong only to those "who rejoice in the Lord always." Lent is not a time to pacify a guilty conscience, but a time to deepen religious convictions and heighten Christian "joy and peace." The Lutheran knows that it is not formality, but sincerity, that pleases God. He keeps Lent relying upon that promise, "Ye shall know the truth, and the truth shall make you free."

A Time for Meditation. Lent is a time when the Lutheran meditates upon the sufferings of his Saviour. In spirit he again goes with the Master "up to Jerusalem." Year by year he makes this sacred pilgrimage from Gethsemane to Calvary, not with the idea of meriting anything, but that he may the better understand and realize the awful consequence of sin and appreciate his "salvation purchased at so great a cost." He looks upon his suffering Saviour in the garden and is reminded that he helped lay that burden upon "the holy one." He seeks the "meek one" before the great tribunals of Jerusalem, and shudders at the deep depravity of wicked men. He beholds his Lord crucified upon Calvary and calls to mind that "the blood of Jesus Christ cleanseth us from all sin." In all his meditation he strives to appropriate to himself "Jesus' blood and righteousness." Holy contemplation to reach an ecstatic state is not his aim, but sacred meditation that will bring him into living communion with his "ever living" Lord is his object.

A Time to Search the Heart. To the Lutheran Lent is a time for deep devotion and heart searching. It is a time when he has daily recourse to the Word of God. Bible in hand, he ponders "the deep things of God." In the Lutheran Church days and seasons are observed for the sake of the Word of God given on them, and not as if one day were itself holier than another. The value of Lent lies in this, that it drives the Christian to the Word. While the Lutheran does not condemn fasting "as an external discipline," still he considers spiritual preparation a thousandfold more important. Throwing to the winds all legalism, his spiritual preparation consists in hearing and using the Word of God. Diligently searching his heart he applies the Gospel message that he may "grow in grace and in knowledge of God."

A Time for Special Church Services. Lent is appreciated by the Lutheran because it brings him special services in the House of God. Lenten services are always "Revival Services," in the true sense of the word, fraught with unction from on high. While the Holy Spirit is present in every service, He is more powerful when the heart is best prepared. Lent softens the heart and makes it more receptive of the divine power of the Spirit. In Lent the Lutheran is more responsive to the "calling, enlightening and sanctifying" of the Holy Spirit, and hence he highly appreciates this blessed season with its special services.

A Time for Good Works. While the Lutheran should always abound unto every good work "as the fruit of the Spirit," still during Lent he is particularly active in

"doing good unto all men." Appreciating at all times his "justification before God by faith alone," he feels specially constrained during Lent to "manifest the works of the spirit." He engages in Christian activity, not because he feels that thereby he will merit heaven, but because his heart is constrained to do the "Master's bidding." He sees the awful corruption and decimation of sin on every hand, and realizes that he too is a disciple who is to "preach the gospel unto every creature."

A Time for Self-Denial. To the Lutheran Lent is a time of self-denial. He turns away from the world, not because he is in the habit of indulging in sinful things at other times, but that he may have more time with God. Questionable amusements he denies himself at all times, but he voluntarily turns away from legitimate amusements during Lent that he may be much "in the Spirit" and on the "mount with God." He gives up ordinary "pass-times" that he may pass the time in living communion with his Saviour.

If he abstains from any of the ordinary things of life he does it in order that he may increase his "gift to the poor" or his "offering unto God." As an appreciation of pardon and forgiveness purchased at so great a cost for him, he brings to the altar on Easter his thank offering unto God.

A Preparation for Easter Communion. Lent is also a time of preparation for a joyous celebration of Easter. Going through the "valley and shadow of death" with the Master, he can better appreciate the Easter message, "I am the resurrection and the life; he that believeth on Me though he were dead, yet shall he live."

How Keep the Season? This being the Lutheran conception of Lent, the question arises, how can you and I keep the "feast" so that we derive the most from it? To derive the most blessings from Lent, make it a daily practice to read your Bible. It matters not how busy you may be, how pressing your business, social or family obligations may be, see to it that some time of each day be spent with your Bible. Then by all means pray one special prayer each day. In this prayer do not simply pray for yourself, and family, but pray for the great things of the Kingdom of God, always remembering that "you have not because ye ask not."

Attend Church Regularly. Add to your daily prayers regularity at all the services of your Church. Do not simply go to the "Chief Service," but to the Evening Service, the Mid-Week Service, and whatever other services there may be in your Church. Lent is a time of "refreshing from the Lord." Just as the earth needs "daily showers" at certain seasons, so do our souls need "daily showers of grace," and as God sends the daily rain in the spring time, so does He send "frequent refreshings" to our souls in Lent.

By all means make Lent a time of spiritual "stock-taking." Go over your last year's spiritual accounts. See if you have been "laying up treasures in heaven," or whether you are spiritually bankrupt, having "buried your talent in a napkin." You may not see another Lent, so turn aside for these forty days and walk and live with your Lord. Make this Lent a time of great spiritual refreshing before the Lord. "May the Lord do this and more unto you."

Lincoln's Gettysburg Address

FOURSCORE and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created free and equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion —that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

The Unfamiliar George Washington

"GENERAL WASHINGTON is known to us, and President Washington, but George Washington is an unknown man."—John Bach McMaster in his "History of the United States."

The following facts are gathered from an interesting article in the *Saturday Evening Post:*

"Washington, great general and masterful politician that he was, could boast of only ordinary qualifications as a man of peaceful pursuits; he was, after all, a personage of excellent character upon whom fortune had smiled, and who was wise enough to make the most of men and circumstances.

"Washington was born February 11, in the old way of reckoning time, but under the revised system of chronology the date was advanced eleven days. February 22, therefore (the day on which we celebrate the birth of Washington), is not, strictly speaking, a true anniversary.

"Washington's personal appearance was very striking. He was a tall man, standing six feet two in his boots. 'My stature is six feet; otherwise rather slender than corpulent,' is the way the Father of His Country described himself to a London tailor. He limped almost imperceptibly in the left leg; this was the result of striking his knee against a tree during the campaign of '76. His eyes were bluish-gray in color, but very bright and expressive. His mouth was his strong feature, the lips being always tightly compressed. His hair was a chestnut-brown and curly. His cheeks were prominent, and his complexion generally pale, with just a tinge of color high up on the cheek-bones. His face showed the marks of smallpox, with which he was stricken during his trip to the Bahamas in 1751. His chin was firm, his nose straight and long; his eyes, widely separated, were overhung by a heavy brow. His teeth were nearly all defective or false.

"Washington's head was not large, compared with every other part of his body, which seemed big and bony. His finger-joints and wrists were so large as to be genuine curiosities. His hands were so long and broad that he could not buy a covering to fit them, and had to have his gloves made to order. His boots were enormous; they were No. 13, and their combined weight with spurs attached was many pounds. His arms and legs were as long as they were large. Muscular, wide-shouldered, and always athletic, he weighed 175 pounds when he took his seat in the House of Burgesses in 1759, and tipped the scales at 210 pounds shortly before he died.

"Washington was a dandy—he dressed well and expensively, according to the fashion of his day, and the cut and color of his waistcoats and breeches were widely copied by the American Beau Brummels, who looked to Washington as the standard of taste.

"Washington's everyday clothes were of black velvet, with which he wore white silk stockings, knee and shoe buckles of silver, hair powdered, and gathered in a queue adorned with a black feather an inch deep, yellow gloves, a long sword with a scabbard of white polished leather and a hilt of finely-wrought steel.

"Though fond of clothes himself, he sometimes admonished his nephew, Bushrod Washington, against the evils of overdressing. 'Do not conceive,' he writes in 1783, 'that fine clothes make fine men any more than fine feathers make fine birds. A plain, genteel dress is more admired, and obtains more credit than lace and embroidery, in the eyes of the judicious and sensible.'

"Washington was illiterate, and was painfully conscious of it. Obliged to leave school when he was about fourteen years of age, he acquired such knowledge as he possessed from books and intercourse with educated men. Washington was an omnivorous reader; no printed matter left his hands without being carefully read and digested. He was endowed with a tenacious memory, but to the last he was a poor speller and a bad grammarian. He invariably wrote whole sentences constructed in such a fashion as to be hopelessly involved and unparsable. Rev. Jonathan Boucher, once Washington's friend, but later one of his bitterest enemies, said that 'George, like most people thereabouts at that time, had no education other than reading, writing and accounts, which he was taught by a convict servant whom his father bought for schoolmaster.'

"In existing documents and letters in Washington's handwriting are such abominably-spelled words as 'sensable,' 'morterfy,' 'inaugerate,' 'satersfy,' 'deplomacy' and 'reverance.'

"Washington loved animals, and was a hearty sportsman; one of his chief recreations was deer-stalking, though he oftener took gun and rod in quest of lesser game. Best of all, however, he loved a day in the saddle, with a deal of rough riding after the hounds and a wily Reynard to bag. Washington's horses and dogs were all finely-blooded stock.

"Washington's only sister, Elizabeth, or Betty, bore a striking resemblance to the General. 'She was a most majestic-looking woman,' says George Washington Parke

Curtis, in his memoirs of Washington, 'and so much like her brother that it was a matter of frolic to throw a cape around her, and, placing a military hat on her head, such was the amazing resemblance, that on her appearance battalions would have presented arms and Senate risen to do homage to the chief.'

"Washington's mother is the only American woman in whose honor and memory a public monument has been erected. Her grave is near the old Washington homestead in Fredericksburg, and the exact spot of her interment, on a rocky crag, was selected by her, as she explained, 'because it never could be cultivated.'

"Mrs. Washington was a diligent worker. She attended in person to her garden and dairy, milking and churning with her own hands. Washington's sternness and taciturnity were undoubtedly inherited from his maternal parent. She is described as one who scolded much about small household affairs and grumbled a deal about the doings of her neighbors. To the day of her death she found great comfort in her pipe, and was not averse to an occasional pinch of snuff. She was a Tory in politics, and venerated the name of King George III. Mary Washington lived to be eighty-three years old, and died of cancer. She once complained in a letter to a friend that she never lived 'soe poore in all my life,' and this at the time Washington was lavishing gifts upon her and arranging every comfort for her.

"Washington's father was never known to him, except as a boy of eleven or twelve years old can know his paternal parent. Nothing the elder Washington ever did or said made any impression upon George's character. Indeed, his father is mentioned only once—or at the most twice—in his correspondence or diaries, and then with no indication of affection or reverence.

"Washington as a property owner was one of the wealthiest men in this country during the last quarter of the eighteenth century. He owned at the time of his death 51,395 acres, not including the Mount Vernon estate; the property of his wife was valued at $530,000. In 1793 Washington owned 317 head of cattle, 634 sheep and fifty-four draught horses. The general livestock on his farm was estimated at $35,000. Over 300 persons lived on the Mount Vernon estate, and Washington employed his own carpenters, blacksmiths, weavers, masons and cobblers. A shrewd man at driving a bargain, cautious in all speculative ventures, and fond of the details of business as he was of military affairs, Washington's greatest ambition in time of peace was to be known as the first farmer of America.

"One of his greatest treasures, won as an agriculturist, was a massive silver cup, nine inches high, elegantly chased, and bearing this inscription:

1790.
A Premium from the
Agricultural Society of South Carolina
to
George Washington
For Raising the Largest Jackass.

"Under the inscription a very realistic portrait of the animal was engraved. Washington's marriage to the widow Custis brought to his care an estate valued in round numbers at $100,000. This was great wealth in Washington's day.

"Washington's religion was, in its essence, an adherence to the simple principles laid down in the Golden Rule. He dealt with others as he wished them to deal with him. He was a zealous member of the Protestant Episcopal Church, and seldom missed divine service, no matter where he was stationed or what the special doctrine or belief of the preacher to whose sermons he listened.

"Washington's last words were: 'I die hard, but I am not afraid to go.' He died of a congestive chill, followed by a spasmodic strangulation of the throat, due to exposure to the sleet and rain on the afternoon of December 13, 1799. His physician, Doctor Craik, was unable to give him any great relief, and to Washington's calm inquiry as to his condition the doctor gave his opinion that the attack would surely prove fatal. Washington received this information without the slightest show of emotion. At 11 o'clock the next night (December 14) he felt his own pulse almost up to the instant it gave its last beat, speaking consolingly now and then to his wife. He was clear-headed and coherent to the end.

"There are thirteen words on his coffin-plate. They are: 'General George Washington. Departed this life on the 14th December, 1799, AEt. 68.'

"Such are a few of the unfamiliar facts about Washington, which should not make us disparage his achievements nor underestimate his sterling manhood."

—

It is reported that Rev. William A. Sunday said recently, during a meeting at Rock Island, Ill., that of all the churches he knew, the Lutheran Church was nearest to the church of the apostles. It is not stated what led to this admission; but it is remarkable in the light of the fact that the Lutheran Church has, as a rule, refused to co-operate in his evangelistic campaigns.

The Young People's Movement in the Church

Its Rise and Development—Its Present—Its Future

BY J. M. REIMENSNYDER, D.D.

ANY question which pertains to the young people of the Church must command our attention, because they constitute the material of the Church in the future.

Our subject becomes doubly important when we consider the magnitude of the present movement among the youth of the Church of Jesus Christ in this country alone.

There are in the United States about 30,000,000 youth; of a school age, about 20,000,000. This represents one of the most splendid and vast fields of the world for active work in Christian lines.

The Young People's Movement in the Church does not cover a period of more than forty-five years, and yet there are now fully 3,000,000 Christian youths enrolled in the different organizations. Most of these are active young Christians. The Young People's Movement had its origin and rise in several great principles:

1. Christianity is active. It is not merely an internal thought or faith, but it has an outward, external, fruit in life and activity.

2. Christianity is personal and individual. One cannot fill the part or place of another. Each one must work out his or her own salvation. Here is the foundation of woman's work in the Church and of our youth.

3. Youth is the growing period and the forming period. This developing period is attended with great dangers, tending to a development in the wrong direction. It must, therefore, be guarded and protected, and armed for the defense of character.

4. The best protection from sin is employment in good and education in the right. An organization which forms a bond of social and religious helpfulness. And this of a class in years, with kindred ties, thoughts, habits, inclinations and tastes.

5. The need of applying systematic ideas to religious culture; namely, that, as in business, so in religion. That is, that the only way to make useful men and women and Christians in the Church is to begin the process of culture and training in active service in the youthful or growing and developing period.

6. The Church was profoundly impressed with the fact that there was a weakness in our culture somewhere. Our youth were not growing up in the Church as they should. Too many years were lost. There was a gap between the church and the Sunday school, as it was expressed. These two departments, or arms of the Church, were not close enough. One was not sufficiently preparing for the other in active work.

7. When young people came into the Church, or more accurately, when they were confirmed and reached the period of personal responsibility in the Church, they had nothing to do or engage their youthful activities, and inclined to fall back, become indifferent, or remain inactive, a state in which they gradually became fixed, and, in after years, could not be awakened to a life of active service in the Church. Our Young Men's Christian Association is a result of the same idea. Now, whilst this Young People's Movement is called modern and new, it has its foundations in the Holy Scriptures and in God's dealings with men. The Bible recognizes youth in Christian convenants and responsibility in work.

God and Jacob at Bethel, 1760 B. C., one hundred years after God and Joseph. God's calling of little Samuel, B. C. 1165 (1 Samuel 2:13): "But Samuel ministered before the Lord, being a child, girded with a linen ephod." David, a youth, was called by God directly from the sheep-cote to the royal throne of Israel. Paul said to Titus (2:6:" "Young men likewise exhort to be sober-minded;" i. e., discreet, thoughtful, discerning between right and wrong, and discerning duty.

Solomon said (B. C. 977): "Remember now thy Creator in the days of thy youth." (Eccl. 12:1). Remember here signifies more than simply not to forget. It signifies action, carrying out. It comes from the same primitive root word as when used in connection with the commandment, "Remember the Sabbath day to keep it holy," and in the words, "And that ye may remember, and do all my commandments" (Exodus 20:8 and Numbers 15:40). The root means to mark, think on, with the idea of doing or carrying into effect, not merely a mental remembering—remember with the object in view. The Bible treats the family as one from the beginning to the end. From the earliest ages there has been a period of personal assumption of

responsibility in youth, recognizing their intelligence and duty. It has ranged in all nations on an average of from twelve to sixteen years; in the Hebrew and Christian economy at about twelve years. The child was then taken to the Temple and set apart to the holy life on its own declaration. This is true of Christianity. Life in God begins, then, on the individual basis of responsibility.

God Himself, in His Word and in the ceremonies or system of worship founded by Him, both in the Old Testament and in the New, has given us the authority and example.

Now, the Church is just coming to that in an open or organized way, by establishing an arm or department of the Church, particularly for the development of the youth of the Church in Christian work.

The rise of this organization for the religious development of our youth has been marvelous. In forty-five years it has started and risen to thousands of organizations, or local societies, and about 3,000,000 members. The writer organized the first Young People's Society in 1875.

The Society of Christian Endeavor was organized in 1880 at Portland, Me., and claims now nearly 2,000,000 members. It has branches and societies in many nations, and forms a part of some of the denominational societies.

The Luther League movement in our Church was the union of several organizations within the Church. Distinctly, it dates from 1890. The first movement to a general society was made by the Luther Alliance in 1889. The writer was one of the founders and a member of the Committee on Constitution. The following year a movement in New York City was taken similar to this. The first State organized was New York, in 1893. In Harrisburg, in 1894, the Luther Alliance of Pennsylvania united in forming the Luther League of Pennsylvania. The Luther League of America was organized in 1895. Such is a brief history of the young people's movement, its rise and development. What of its present and future? What is the character of this organization? What have we made of it? What can we make of it? And what are you doing for it and in it? All of these are important questions.

The Young People's Movement aims to organize all Christian youth, i. e., the youth of the Church, into societies connected with the individual home church, for the various duties which belong to Christian life. The society has developed remarkably in strength and in efficiency. It has taught our youth to be interested in church work, developed them in personal individual Christian life, taught them to pray in public, lead religious meetings, to speak for Christ in public and to the unsaved, to exercise a watchful care over themselves in their personal life, to be interested in the salvation of others, and to take a personal interest in missions and in the work of the Church at home and abroad. This may be possibly better learned from the constitutions or nature of the organizations themselves.

The Christian Endeavor Society crystallizes around its name, motto and pledge. It is a society of Christian endeavor—endeavoring to carry out the Master's work in His Kingdom. Its motto is "For Christ and the Church; Fidelity and Fellowship." Its specialty is its pledge.

The Christian Endeavor pledge.—"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor meeting, unless hindered by some reason which I can conscientiously give my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call." The friends of the Christian Endeavor movement claim that the success and life of the organization is in the pledge. On the other hand there are many clergymen and laymen and Lutherans who think that this pledge is easily taken and unkept by many of our youth, and that it honors the confirmation vow and the Church to not take any other than that of the Church of Jesus Christ.

The Luther League has not adopted this pledge or any other. "The Luther League invites all societies of whatever name to unite with it, provided only that they belong to Lutheran churches or Lutheran institutions, and accept the Augsburg Confession as their expression of the doctrines of the Word of God."

The Luther League is more on the direct educational lines, taking up missions, church history, systematic studies of the Bible, reading courses and text books. Its object, as expressed in its constitution, is as follows:

"To quicken in its members a clearer consciousness of Christian faith.

"By encouraging them to systematic study of God's Word, and the faithful use of the ministrations of the Church; by stimulating them in their private devotions, and by engaging them in public religious exercises suited to their standing and estate; by directing them in thoughtful investigations of the history, doctrines, and usages of the Lutheran Church, thereby fostering a spirit of intelligent loyalty toward her and her institutions. To promote among them practical Christian life.

"By enlisting their active interest in the various departments of congregational work.

"By securing their co-operation in carrying out the recommendations of Conference, Synod, and General Body.

"By effecting social relations becoming those who are of the same household of faith."

All of the societies have the religious, literary and social elements; these are carried on through special committees.

The Denominational Young People's Movement has had its rise and origin in the fact that Christendom has its branches or denominations. That the Church universal, whilst uniting on what may be termed fundamental or esential doctrines, such as expresséd in the Apostle's Creed, has, nevertheless, been separated in denominational lines which represented distinct historic ideas previous to believers. That each has, so to speak, its distinct creed or doctrinal basis, a history peculiar and dear to itself. Special interpretations and methods and forms and expressions of worship, which are not to be lightly esteemed. That to certain classes of believers these are nearer to the true interpretation and spirit of the Word and the kingdom. And that whilst this may be partly due to nationality and language and race, yet they are so pronounced and deply rooted and as dear to the heart and life as our own flag and our constitution and free institutions and our form of government and our liberty.

This being true, and on this point all Christianity is practically united, then, if all this historic faith and life and practice are held so dear, and if they are deemed so important to the proper development of our life and hope in God and His Word and His Christ, they should be taught to our children and our youth, just as we do in our noble patriotic spirit concerning our country and our forefathers. This is strong ground, and practically cannot be gainsaid. If we are to have loyal sons and daughters of our own faith, we must educate the youth in the same path in which we have walked. Hence, whilst few denominations have as yet gathered all of their own fold into the denominational society, all the larger denominations have their own denominational society, and the spirit is rapidly growing. Our own Luther League has now nearly 30,000 young people in line. This is not in a spirit of bigotry or sectarianism, but in historic faith, and for the most practical purposes in the world—that our own youth can best be instructed in our historic faith by their own teachers and in their own organization. Besides, this insures loyalty to the discipline and government of the Church of which the Young People's Society forms a part and promotes order.

The Luther League dates from 1890. The Luther League of America was organized at Pittsburgh, October 30, 1895. But there were organizations prior to this date in many parts of the Church. Individual socicties had existed for twelve or fifteen years.

The writer organized the first society in the Lutheran Church in 1875, five years before the Christian Endeavor was organized.

Generally speaking, there is not much difference in the nature of the various young people's societies. They all have the same general intent, and are looking to the same end. In the denominational societies, and indeed, in every local society in the general societies, there are such features introduced and such practices adopted as may give the best expression to their individualism.

The one labors for general fellowship among the Churches. The other for drawing all her own youth closer and educating them for more efficient usefulness within the fold with which they are connected, and at the same time extends the hand of Christian fellowship to all her sister societies whenever and wherever helpful.

The movement is one of the most important and largest in history. The Young People's Society has become a strong arm of the Church and a great factor in Christian development and work.

1. It aids the Church, in that it develops the youth in Christian life, by giving them something to do.

2. It educates them in Christian truth, acquaints them with the Christian thought and life.

3. It brings them together, socially, and makes them fellow helpers.

4. It interests them in the objects of the Church and develops them in liberality, and thus it prepares them for the future when the work will devolve entirely upon them.

The general effect of the Young People's Movement upon the Church has been won-

(*Continued on page 20*)

The Young People's Society at Work

BY REV. C. P. HARRY.

A HEALTHY young people's society will not only worship and study, it will work. When the work of a Church society is spoken of, most people think of cake-sales, socials, suppers, or other means of RAISING MONEY. Money-work is the weakest and poorest kind of work a society can do. It is right that we should contribute both as individuals and as groups that others may be supported in their work for Christ. The thought that it is therefore our work has been emphasized too much. Some have been led to think that they are doing work when they are only contributing money. This has harmed both their own spiritual life and the effectiveness of the work of the Kingdom. For the Lord needs not only our money to assist in the work but our own efforts.

The next thing thought of is PERSONAL WORK. Of this there is a great lack in our church. Others seem to have learned better than we the secret and joy of individual work for individuals. We are prone to form committees or new societies to do simple pieces of Christian work which can be done most effectively thru the quiet work of individuals. Every Luther League or young people's society should make provision for the training of its members in personal witness for Christ among their friends and associates. No amount of "machinery" in church or society can ever make up for lack of that.

But I am especially concerned in this paper with group activity. Each society should have one or more problems which it is solving or needs which it is meeting. What those problems are and how they can be solved should be decided by a small committee appointed for the purpose and reporting back to the society. The society should then definitely adopt a program of activity and entrust it to an executive or executive committee to carry into effect.

The committee appointed to plan the work for the society should be governed by the rule of immediate interest. Consider the problems and needs of the local situation, the abilities of the members of the society and other facilities for meeting the need or solving the problem and then select the most important problem which gives reasonable hope of a successful solution.

When the society agrees to work in the solution of a problem, the committee or other executive charged with directing the work, should analyze the problem and its parts, so as to determine its elements and the consequent methods and order of procedure. He should correspond and confer with others who have met similar problems with reference to every phase of it. He should study the means of approach or beginning and then settle on the policy or plan. When this is done the various parts of the work should be assigned to various members of the society individually or as sub-committees. These should be carefully instructed as to what they are to do and in general how they are to go about it. After that they should be given considerable liberty of action in solving their part of the problem, being careful that they do not interfere with others who may be working on other phases of it.

The effort should be made to enlist every member of the society in some part of the activity and in such a way as to give continuing responsibility until the need is met or the problem solved. Then the society will be ready to undertake something else. Of course in a large society several problems may be attacked at the same time.

All who are working should make stated periodic reports to the executive noting particularly the progress made and new subsidiary problems unfolded. No important piece of work can be done without unearthing new problems not previously suspected. In this way the work will naturally go on and branch out into many fields. The original plans will have to be constantly corrected and modified by the fresh information gained in the course of the work and in view of the new problems brought to light.

In many instances these new problems will already have been seen by others and agencies may be at work on them. In that case there is an instrument ready at hand and the executive will see that fullest co-operation is effected. Sometimes these agencies may be other societies in the congregation, or in other congregations or unconnected with congregations at all, but active in the community. Successful work will involve co-operation with many such. No prejudice, personal feeling or local congregational or denominational pride should be allowed to interfere with the fullest co-operation in the solution of the need. Not credit but help is desired. Not what WE do but how the NEED is satisfied is the goal.

Such work always begins with much enthusiasm. It will require skillful and considerate management to continue this enthusiasm and refresh it with new blood until the task is really accomplished. But

do not stop short of the full price. Full reports of all phases of the work should be made periodically at business meetings of the society. I am sure that where such real work is undertaken by a society the business meetings will have interest and enthusiasm often lacking now because the "business" is chiefly hearing the treasurer's reports and his lament at the indifference of the society and an order to forward money to some worthy work in which very few of the members have any personal interest or enthusiasm, because they invest nothing but a few spare pennies in it.

The possible fields for such work are as innumerable as the societies and localities in which they are located. I may mention a few as suggestions. Unoccupied places in the work of the congregation. Consult the pastor. Keep your own eyes open for fields of service within the congregation. There are many. Helping in the children's work always affords a field in which there can hardly be too many workers of the right sort. Visiting and ministering to the sick and shut-in. Making note of strangers in the community whether they be transient business men, sight-seers, or new residents and systematically planning to introduce them to the Church, its services and Christian activities. There will be many such who are not Christians. A well organized group of personal workers is invaluable here. And it is the kind of work which is distinctively and unmistakably religious and pleasing to Christ. Then there are the unchurched in the community. Census returns show that less than half of our population are Christians. Your community is included in that. A well-organized, carefully directed group working among such, not by spectacular methods but by tactful and long continued effort will certainly succeed in winning many. And this is WORK beside which contributing fifty dollars a year "earned" in sales and suppers is nothing. There may be opportunity to open and organize a mission or mission Sunday School at some distance from your congregation. Here is a big task with work for every kind of talent. The building or hall, the financing, the winning of the people, the conduct of services, teaching the lessons, social problems brought out by new contacts in another part of the community, need for medical or economic relief, educational needs, recreational needs, supplies for the school, a choir, an organ, lights, flowers. Certainly where such an opportunity exists an entire society can be really at work constantly and fruitfully for Christ. Foreign missions afford less opportunity for personal ministration, but even there, much can be done. Write to the Board for needs which can be met by personal or group service here. I would suggest the solution of a home problem first, however. Then there is the whole field of community service in living conditions, housing, recreation, sanitation, education, art, and countless other means by which an active group of young people eager to serve can find means of being a rich blessing to the community and the Church.

Here again it is no easy task. It means work and perserverance, study and discipline. But what is our faith worth if it does not inspire us to do those very things and with Christian charity to do them not merely as individuals but TOGETHER in united group effort in which the strength and effectiveness of each one is utilized to the fullest and multiplied manifold?

SOME VOWS FOR LENT

Trusting in God's gracious help, I intend

1. To make this a season of religious retirement and penitent prayer.

2. To make it a time of special Scriptural study and faithful attendance at the services of my Church.

3. To make it a period of self-denial and Christian well-doing.

4. To bring to my Lord a real thank-offering on the great feast of His resurrection.

5. To persuade my friends and companions to join with me and assist me in keeping these vows.—*Selected.*

—

Come, let us kneel, in sorrow and contrition,
Before the cross which His pure blood doth lave;
Come, rich and poor, offer Him your hearts,
Who gave Himself the world to save.

LINCOLN'S DILIGENCE

One day, when resting his body, Lincoln was sitting on the ground with a law book on his knees and intently reading. A pompous squire was passing by and saw him. He stopped and called out: "Hello, Abe, what! Studying law? Do you expect to be President some day?" "Don't know," said Lincoln, "but I am going to get ready for anything God may have for me to do."

—

A DOUBLE PLAY

Abraham Lincoln was one day walking along a road in his circuit days, when he was overtaken by a stranger driving to town.

"Will you have the goodness to take my overcoat to town for me?" asked Lincoln.

"Sure. But how will you get it again?"

"Oh, I intend to remain in it," was Lincoln's prompt reply.

Co-operation Increases Power

ABRAHAM LINCOLN once said with his characteristic logic and deep thoughtfulness, when referring to a momentous issue which confronted his country, that "A house divided against itself cannot stand." He recognized in a time when the destiny of our great Republic was being menaced by intense agitation of a serious problem that a perfect understanding and sincere co-operation on the part of the American people was essential to the future welfare of the one nation of all "conceived in liberty and dedicated to the proposition that all men are created equal." His utterance was in recognition of the fact that the power of this nation was able to be maintained and increased only through the united co-operation of the people. Dissension and strife had loosed the wings of discontent and the vulture of bitterness was sweeping over the land, destroying every semblance of harmonic co-operation and tearing asunder the bonds which had held us so firmly together in the common cause of liberty for all since the time when our illustrious forefathers had signed the parchment declaring this country a nation of freemen, untrammeled by the tyrannizing domination of a selfish empire, finally culminating in the terrible Civil War. Great national catastrophes have been brought about by inward dissension and strife, but we need only to look at our own history for startling evidences of the havoc wrought by the division of effort on the part of the people of a nation.

Everything in life points to co-operation as a primary and fundamental essential of success. The very government of this country is laid on a co-operative basis, for our forefathers had in mind when our nation was conceived, on such broad lines of freedom and opportunity for all, that the only real government was that which derived its power from the consent of the governed, thereby establishing co-ordination of effort between the people and their government. Today the United States stands as an indisputable evidence of the power and strength of a nation so conceived and so conducted.

God's great plan of the universe established the necessity of the co-operation of the elements as fundamental to the proper workings of Nature. Sun, wind and rain each have their separate function in making possible the life of every living thing upon the earth, but were either to operate separately without the assistance of the others it would act as an agency to quickly destroy the entire universe.

When perfect co-operation of the organic mechanism of the human body is disrupted, we become subject to illness, more or less serious in proportion as our systems are disorganized and not until the cause has been removed and perfect co-ordination of the units of the human body re-established will the health be restored.

Great machines of tremendous power, performing herculean tasks, may of a sudden be rendered utterly useless by the failure of one small part of their wonderful mechanism. Perfect co-operation of the component parts has been interrupted and as a result their usefulness is destroyed and cannot be restored until the fault is remedied and perfect co-operation re-established.

Being confronted on every hand with conclusive evidence establishing co-operation as a predominant factor of all prgoress, let us see how co-operation of effort affects the Luther League. Why was the Luther League organized? Was it not that a hitherto undeveloped field of usefulness was crying for organization in order that the power of youth might be utilized in the advancement of the things of Christ? The young people were in dire need of some interest in common to draw them closer together and as their youth in most cases barred them from active participation in the more important affairs of their Church, it was essential that they be given some opportunity for service and who will say that the Lutheran Church has not gone forward with renewed impetus, under the help which the Luther League brought to it. Efficiency in Church work like as in other lines of activity is attained only when complete co-operation of effort is secured.

A machine composed of many parts is useless until the parts are gathered and properly fitted together, when the great power of the machine may then be demonstrated. Likewise our Church work is not running to its highest capacity until all its branches are properly developed and going ahead under full speed.

A vital part of the Church is its young people's societies and if the Church neglects her young people and denies them a share in her activities, it means that the tender young buds of developing manhood and womanhood are left without nourishment other than that which they may derive from worldly and un-Christian influences and which in time will serve to destroy the buds which were ready to unfold into beautiful and consecrated Christian lives.

The youth of today is the man of tomorrow and great care must be exercised

in the formation of character while character is still in the formation. The youth must be restrained and kept under the wholesome influence of the Church at that period in life in which he is most susceptible to surrounding influences, and here is where the Luther League demonstrates its worth. To secure and retain these young people and keep them active in Christian service is the real function of the Luther League.

The Luther League is not a self-centered organization, limiting its activities to its own circumscribed boundaries and striving only for glory and power for itself. It is in fact a great preparatory school, fitting young men and women for efficient service in all branches of Church activity. It acts as a magnet to young people and serves to draw them under the influence of God's word. Eventually we see many of these young people sallying forth bravely and confidently to take their places in the ranks of missionary workers, Sunday School teachers and every department of our Church life, adding zeal and enthusiasm wherever they go.

And yet through all our Christian life there must be welded that strong chain of co-operative effort. Gratifying results are soon manifest when the co-operative spirit dominates our activities. Our common bond of Christian service becomes stronger, our faith and love toward one another becomes greater, dissension and strife disappear and a new zeal is added to our task. The wave of enthusiasm which naturally sweeps over a League as a result of the prevalence of this harmonic spirit grips all in its irresistible power and starts a genuine revival of the true Lutheran spirit.

Some time ago while walking along a certain street in Chicago, I noticed a street car standing still with a man crouched on the roof at the extreme rear end of the car, apparently engaged in repairing a defect. At first glance the thought struck me that if the car were to start forward suddenly, the workman would be hurled to the ground and perhaps injured. At second glance, however, I saw that there was no possibility of an accident to the workman. The trolley was disconnected. There was no power there. The street car itself without the great power which it derived from the overhead wire, was entirely useless and not until the wonderful power that surged through the small copper wire was transferred to the car by means of the trolley, was it possible for that car to move forward. Christian friends, unless our hearts are connected up with God the Father and Jesus the Son through the medium of the Holy Spirit, we are just like that street car with the trolley disconnected. The possibilities are there but the power is gone. Co-operation with God is what really increases power and co-operation of effort in our League work will follow only after we have attained perfect unity with God. Jesus received new power and strength every day through unceasing prayer to Him who had sent him. Likewise must all our power be drawn from God, who is the source and being of all power.

Yes, Christian friends, co-operation IS a magic power and let us all work and pray to hasten the day when a perfect spirit of co-operation may be stimulating our leagues to increased activity in the great work that we have been privileged to engage in. Let us be imbued with that great sympathy and wonderful love which the sorrowing Man of Galilee so touchingly displayed during his brief life among those whom he had come to seek and to save. Let the life and teachings of Jesus Christ find new life and expression in the lives of the young people of the Luther Leagues of America. May God bless and prosper our work to this end.

THE BUSINESS QUALITIES OF JESUS

Feeding the multitude. Mark. 8:1-9.

1. Took account of time, "With me three days." Vs. 2.
2. Took account of food. "Nothing to eat." Vs. 2.
3. Estimated physical endurance. "They will faint." Vs. 3.
4. Recorded quantity. "How many loaves." Vs. 5.
6. Took account of rest. "Sit down." Vs. 6.
7. Commanded order. "By companies." Mark 6:39.
8. An eye to economy. "Seven baskets." Vs. 8.
9. Dispatch. "Sent them away." Mark 8:9.

"GOING UP"

The shortage of paper makes publishers weep;
And prices, they caper still higher each week.
The publisher's legging around in the mart;
The publisher's begging, with aches in his heart;
For paper imploring, he's down on his knees;
And prices are soaring like kites in the breeze.

The Meaning of Christian Symbols

BY REV. CLAUDE O. DIEROLF.

(Reprinted from the *Lutheran.*)

The Altar.

UPON coming into the church, that which would attract the attention of the worshiper first of all is the altar. Standing, as it does, at the most prominent place, in the center of church and chancel, it suggests the logical center about which the whole service revolves.

The altar stands for *the presence of God.* Carved upon the altar you may see the words, *Holy, Holy, Holy,* repeated thrice to represent that the God we worship is manifest in three persons, Father, Son and Holy Spirit. The altar is a holy place; it represents God, and God is holy. We realize that God is present everywhere, but for purposes of worship we think of Him in connection with the altar or holy place. In our prayers, therefore, the whole congregation faces the altar, and is thus reminded of God's presence.

The altar also stands for *sacrifice.* As the Jews offered up the blood of sheep and goats as a sacrifice for sin, we think of the greater sacrifice offered once for all on Calvary's altar, Jesus the Victim and Himself the Priest. It is only on account of that sacrifice which Jesus made for the world's sin that gives up hope of forgiveness when we come to God's altar in prayer. We do not repeat that sacrifice when we administer the sacrament. But our hearts should well up with gratitude to God for what He has done for us.

We think of the altar most of all, however, as the place where our Lord Himself is present in *the sacrament of His body and blood.* Here it is that the bread and wine are consecrated by the minister. Here it is that the real body and blood of Christ are given to the communicant; in, with and under the forms of bread and wine. Here is where we enter into the holiest place and reach the highest act of devotion. Here we experience in a real, vital sense, what we have learned of our life in Christ and His life in us that we may all be one in Him.

Having considered the meaning of the altar itself, let us now consider the things on the altar.

The Fair Linen Cloth.

This is a white cover extending down at both ends of the altar. Such a cover is suitable for the Lord's use. When you prepare a meal for a guest you do not use an old, soiled table cover, but one of spotless white in honor of your friend. So when we expect our Lord Himself to sup with us in the Lord's Supper, just as really as He did with the Bethany sisters, we show Him the honor of covering His table with a white cover, using vessels, the paten and chalice, of precious metals, polished. This is in honor of the great Guest whom we would have to abide with us.

The Altar Lights or Candles.

If candles are on the altar they remind us of Jesus Christ the Light of the world. They also remind us that we, as His followers, are to let our light shine before men to the glory of God and never grow weary of holding up Jesus as the true Light that lighteneth this world of sin and darkness. The use of these lights shows the joy and brightness of our religion. When we come to the altar and partake of the great feast of love it is a joyful occasion. The altar should, therefore, not be dark and gloomy, but bright. Candles were first used in the Christian Church, no doubt, for the purpose of giving light. The services of the early Christians were usually held under cover of darkness to avoid persecution by their enemies, and candles were, of course, necessary. But they soon took on a *meaning* in the development of Christian worship and were used whether it was light or dark. Jerome says, "When the Gospel is to be read lights are brought in, when it is already broad daylight, as a sign of rejoicing." The candles represent the light of the Gospel, its message of hope and salvation, and have always been closely associated with the worship of God.

The Cross.

That which occupies the central and most important place on the altar is the *cross,* the great symbol of our faith. The cross is simply the mark or sign of Jesus Christ. A cross on a Church or in a Church is an indication that the building is a place of Christian worship. A cross worn by anyone is a mark that the wearer is a Christian. In Egypt some graves were opened of Christians who were martyred in a great persecution sixteen hundred years ago, and tied around the neck of each one there was found a small cross.

A plain cross without any figure upon it speaks to us of the victory that our Lord won upon the cross, and of the cross which we must carry after Him if we would share His victory. A crucifix, a cross with a figure of our Lord upon it, speaks to us of the pains He suffered and of the great love He showed by bearing our sins and dying to save us. In Church a cross or

crucifix is placed over the altar to remind us of the sacrifice our Lord offered upon the altar of the cross.

The Liturgical Colors.

The use of the proper colors, or altar cloths, pulpit and lectern falls, as found on page 292 in the Common Service Book, helps to emphasize the season of the Church year. These colors have been used in the Christian Church for many centuries. The reason for their use is that which leads people to put on a bright dress at a wedding and a black one at a funeral. White suggests the joy of Christmas and Easter, and purple the penitence of Lent. There is no doubt that these changes in the color help greatly to mark the feast being observed and to keep the heart in tune with the occasion.

The Ministerial Robe.

The use of the ministerial robe adds dignity and solemnity to the sacred and holy function in which the minister is engaged. It represents in general the loose flowing robe worn by men in the days when our Lord lived upon earth. It emphasizes the fact that the minister, while a member of the universal priesthood of believers, yet is one who as leader of his flock stands in a special way as a witness for Christ. It also represents the authority that has been conferred upon him by the Church to preach the Word and administer the sacraments and thus engage in the highest acts of devotion known to men.

The Stole.

The stole is a long strip of silk or satin, from three to six inches wide, that is worn over the shoulders of the minister and extending down in front. The stole represents the yoke of Jesus Christ. The yoke is a collar worn by oxen when they are plowing, and has always been regarded as the mark of a servant. The "minister" is one who ministers or serves. He is in the service of the King of kings and Lord of lords. If the stole be used, it is worn by the minister in the work of his office, as a mark that he is doing it as a servant of Christ. When he is preaching or baptizing or giving God's blessing, he wears a stole to show that he is not acting of his own accord but as God's minister and in His name. The color of the stole should be the same as the color of the altar and pulpit falls, and should be changed according to the festival or season that is being observed.

These symbols and appointments of the Church, while by no means necessary, are, nevertheless, desirable. It is the things that are not just necessary that make the house a home; and it is these adornments of pictures, images, altar, cross and candles that make the house of God different from every other building and make it conducive to a devout worship and prayerful spirit.

The Lutheran Church, as an historic Church, is privileged to draw from the devotional life of the past and use those symbols and forms which have been associated with Christian worship through the centuries. Thus will she manifest to all the world her true spirit of an evangelical faith finding expression in forms of devotion which are her precious heritage.

A GENTLE REBUKE

The following anecdote tells how George Washington once rebuked an officer:

The commander of a small squad was giving orders about a timber which the men were trying to raise to the top of some military works. It was a difficult job, and the commander's voice was often heard shouting, "Heave away!" "There she goes!" "Heave on!" and so on. An officer, not in uniform, who was riding past, asked the shouter why he did not take hold and help a little.

"I?" said the man in command, very much astonished. "Sir, I am a corporal!"

"Oh, indeed!" said the officer. "I was not aware of that." Then he dismounted and labored with the others until the sweat stood in drops on his forehead; and when the task was finished he turned to the commander and said, "Mr. Corporal, when you have another such job on hand, send for your commander-in-chief, and I will come and help you a second time."

The corporal was thunderstruck when he realized that this was General Washington!—*Boys' World.*

WHY DON'T YOU DO IT?

Why don't you answer your friend's letter at once? It will have a double value if written promptly, and will take no more time than by and by.

Why don't you make the promised visit to that invalid? She is looking for you day after day, and "hope deferred maketh the heart sick."

Why don't you send away that little gift you have been planning to send? Mere kind intentions never accomplish any good.

Why don't you speak out the encouraging words that you have in your thoughts? Unless you express them they are of no use to others.

Why don't you take more pains to be self-sacrificing and loving in the every-day home life? Time is rapidly passing. Your dear ones will not be with you always.—*Selected.*

Automobiles and Juniors

BY BRENDA L. MEHLHOUSE.

OUR work with the Juniors is very much like an *automobile!* If you do not believe this, read and be convinced.

First of all, there is the *brake.* The brake on a car prevents one from losing control of the car. So we need something to guide us as leaders, and something to give to the children to which they may hold fast. This is the Luther League motto, and the principles of the Luther League as shown by our emblem. Do your Juniors know the motto, "Of the Church, By the Church, For the Church"? Do they know the meaning of the emblem and its various parts? If not, see that they are taught these.

Then there is the *spark* plug. Just as a car is dead without this, so our work as Junior leaders is of no avail if we do not have prayer. Leaders, take your Juniors with you in prayer; divide your roll into seven parts, and pray for one list each day, individual prayers. Junior leaders, pray one for another.

The *lights* are an important part of an automobile; just so our Junior Societies must send out light—this is the missionary work, the sending out of the light of the Gospel into far distant dark places. How are you training your Juniors in missionary activities—are you training them to know the needs, to give; are you enlisting them for service?

No car will run without *gasoline.* Just so we need material to use in our Junior work. And we have a wealth of it. The Junior Topics give us the regular fuel to keep our society in good running order; there is the REVIEW from which much can be gleaned each month that will be helpful for the Junior meeting; there is a wealth of missionary material; there are pictures, stories, books; there is no end to the material which you can get to make a bright and interesting Junior meeting. And there are many service stations along the way also; the office of the Luther League of America stands ready to offer suggestions, there is also the Women's Literature Headquarters, the United Lutheran Publication House—all are ready to supply the Junior leader with helps. Are you stopping long enough to see that you have a sufficient amount of gasoline on hand to keep your society running?

Every automobile must have a *crank* also. This supplies the "going" power. So the Junior League must have some power back of it to start the work and set it out on every activity. Yes, it is the leader—she is the crank, though not in the popular sense of the word as often applied to all teachers, even Sunday School teachers and Junior leaders! Her enthusiasm, her untiring spirit in planning and starting the Juniors in all the activities which come along—this is the crank that will keep the Junior League going all the time. See that your Junior Society is cranked up continually!

Smooth running depends on good *wheels* —and the Junior League needs good officers, and good committees to keep it going. No auto can run with wheels of different sizes, either, so appoint good officers and committees to work together harmoniously, and keep the society running smoothly. Send your Junior officers to the Senior League officers for training. Have Devotional, Missionary, Membership and Social committees that work, and a Program committee to arrange the program.

The *clutch* keeps the auto from running down hill, so we need a clutch. Begin, continue and end your work with faith. First, faith in God, then faith in yourself, Junior leader, that you can do the work, and last, faith in the children, realizing that the work with them is for time and eternity.

Will *you* not look over *your* Junior League, and see whether or not it is making progress along the *King's Highway?*

—

LINCOLN—AN HONEST LAWYER

A lawyer who studied in Mr. Lincoln's office tells a story illustrative of his love of justice. After listening one day for some time to a client's statement of his case, Lincoln, who had been staring at the ceiling, suddenly swung around in his chair, and said:

"Well, you have a pretty good case in technical law, but a pretty bad one in equity of justice. You'll have to get some other fellow to win this case for you. I couldn't do it. All the time, while talking to that jury, I'd be thinking: 'Lincoln, you're a liar,' and I believe I should forget myself and say it out loud."

—

In what manufactory today will you find as much business pressed into a finger-length report? Time, food, endurance, distance, quantity, rest, order, dispatch—all indispensable to business. Jesus, the Mediator, is also Jesus, the Manager.—Rev. Henry Ostrom.

Why Washington Went to Church

REGARDING the devout observance of the religious duties of "The Father of His Country," *Watson's Annals* of Philadelphia tell us:

"On Sunday mornings, at the gate of Christ Church, the appearance of General Washington's coach, awaiting the breaking up of the service, never failed in drawing a crowd of persons eager, when he came forth, for another view of this *nobleman of nature*—and stamping with their feet in freezing weather upon the pavement to keep them warm the while. The indistinct sounds of the concluding voluntary upon the organ within was no sooner heard by them than the press became formidable, considering the place and the day."

Watson further tells us:

"The late Isaac Potts, well known for his good sense, hospitality and urbanity, who resided at the Valley Forge, near Schulykill River, a preacher to Friends, and with whom my informant spent a few days in March, 1788, informed him that at the time our army was encamped there he one day took a walk up Valley Creek, and not far from his dam he heard a solemn voice, and walking quietly toward it, he observed General Washington's horse tied to a small sapling and in a thicket he saw the General on his knees, praying most fervently. He halted, as he did not wish to disturb him at his devotions, and as the General spoke in a low voice he could only now and then understand a word, but not enough to connect what he said, but he saw the tears flowing copiously down his cheeks.

"He retired quietly and unobserved. Mr. Potts informed him that he was very much surprised, and considerably agitated, and on returning to his house the moment he entered the room where his wife was sitting he burst into tears, and upon her inquiring the cause, he informed her what he had seen, adding that if there was anyone on this earth that the Lord will listen to it is George Washington—that now, *he had or felt a presentment*, that under such a commander there could be no doubt of our eventually establishing our independence, and that God in His providence had willed it to be so. This he told my informant in the presence of his amiable family, and though some years had intervened, he was much agitated—there was something in his manner of relating it, and expatiating on the General's morals and other good qualities, that all present were in tears. Rev. J. Eastburn saw him so at prayer near Princeton battle."

Thus in the doubtful days George Washington went to Church, establishing his unquestioned devotion and an example for us of today.

The problems of our day can be solved easier, more thoroughly and with greater good to the greatest number if we avail ourselves of fundamental truths—and the eternal verities have their foundation in ecclesiastical law—the law of God which is expounded in God's house, your Church.

ANOTHER "DRY" VOTE

"'A burned child dreads the fire,'" announced the teacher during the lesson in proverbs. "Now, give me a sentence different in wording but meaning the same thing."

A grimy hand shot up from the back of the class.

"Please, teacher," came a small voice, "A washed child dreads the water."—*Blighty* (*London*).

—

I think that I shall never see,
A poem lovely as a tree,
A tree whose hungry mouth is fresh
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts its leafy arms to play;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain,
Who intimately lives with rain.
Poems are made by folks like me,
But only God can make a tree.

MENDING TROUSERS

The Sunday School Times published this story in "The Illustration Round Table," which is conducted by the readers themselves. "Two pastors' wives, alleges the *Western Christian Union*, were visiting together. One said: 'I don't know what we will do. My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around at home nearly all the time.' The other sister said: 'We are getting along fine. My husband spends much of his time visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly.' While the two sisters were talking they were mending trousers. One was mending her husband's trousers at the seat; the other was mending her husband's trousers at the knees."

Washington's Letter to Philadelphia Lutherans

THE following letter was found a few years ago among the papers of the Rev. Dr. Helmuth. In donating the entire collection to the archives of the Ministerium of Pennsylvania, his great-grandson, Rev. H. R. Percival, D. D., retained for himself only this letter, but made a transcript, which was published some years ago in *The Indicator* at the Seminary at Mt. Airy. The letter was in answer to a communication from the officers of Zion's and St. Michael's, Philadelphia, congratulating Washington upon his election to the Presidency.

"To the Ministers, Churchwardens and Vestrymen of the German Lutheran Congregations in and near Philadelphia:

"Gentlemen: While I request you to accept my thanks for your kind address, I must profess myself highly gratified by the sentiments of esteem and consideration contained in it. The approbation my past conduct has received from so worthy a body of citizens as those whose joy for my appointment you announce, is a proof of the indulgence with which my future transactions will be judged by them.

"I could not, however, avoid apprehending that the partiality of my countrymen in favor of the measures now pursued, has led them to expect too much from the present Government; did not the same Providence which has been visible in every stage of our progress to this interesting crisis, from a combination of circumstances give us cause to hope for the accomplishment of all our reasonable desires.

"Thus partaking with you in the pleasing anticipations of the blessings of a wise and efficient government, I flatter myself that opportunities will not be wanting for me to show my disposition to encourage the domestic and public virtues of industry, economy, patriotism, philanthropy, and that righteousness which exalteth a nation.

"I rejoice in having so suitable an occasion to testify the reciprocity of my esteem for the numerous people you represent. From the excellent character for diligence, sobriety and virtue, which the Germans in general who are settled in America, have ever maintained, I cannot forbear felicitating myself on receiving from so respectable a number of them such strong assurances of their affection for my person, confidence in my integrity, and zeal to support me in my endeavors for promoting the welfare of our common country.

"So long as my conduct shall merit the approbation of the Wise and the Good, I hope to hold the same place in your affections which your friendly declarations induce me to believe I possess at present; and amidst all the vicissitudes that may await me in this mutable existence, I shall earnestly desire a continuation of an interest in your intercessions at the Throne of Grace. G. WASHINGTON."

YOUNG PEOPLE'S MOVEMENT

(*Continued from page 11*)

derful. The entire Church has been inspired with new life.

In our denomination it has the only movement in which the entire Church has united. The Young People's Movement has crossed the dividing line in the same organization, in the same service, and the whole Church has united in one convention.

All differences have been laid aside. It has done more than all argument and influence. Rallying around the great doctrinal standard of the Lutheran faith, the representatives of the Church have met for days in perfect harmony. If it succeeds, which we firmly believe it will, in this, it will accomplish the grandest movement and culmination of this century. As to the future of the Young People's Movement, who can tell? Who can measure it with the hand of a man? Only God can answer this. It has just commenced. Just facing the future. Just erected her temple. All the historic past is behind her. All the glorious future before her. She has the machinery. May our young people see the golden opportunity and loyally meet it.

—♣—

The Sarcastic Sergeant

"When I was a little child," the sergeant sweetly addressed his men at the end of an exhaustive hour of drill, "I had a set of wooden soldiers. There was a poor little boy in the neighborhood, and after I had been to Sunday School one day and listened to a stirring talk on the beauties of charity I was softened enough to give them to him. Then I wanted them back and cried, but my mother said, 'Don't cry, Bertie; some day you will get your wooden soldiers back.' And, believe me, that day has come."—*American Legion Weekly.*

♣

"Pa, it says here a woman was speechless with joy on locating her husband."

"My son, you will please cease reading fiction and get at your lessons."

"IF THIS BE LATIN, ME FOR LATIN"

Miss Edith Rice, a Latin teacher at Germantown high school, has organized at Germantown a classical club for girls. These girls have translated into Latin nearly all the patriotic and popular songs of the day. They sang them the other day at Central High School to the delight of their two thousand admiring, fascinated, infatuated listeners.

The songs lost nothing of their musical or literary charm by being translated into Latin. "There's a Long, Long Trail" became "Longa Via Flexuosa est qua Somnia Me Ducunt," the lively "Over There, Over There" became "Trans Mare, Trans Mare." "Keep the Home Fires Burning" became:

"Ignes foci serva, avide exspectans,
Longe cum absint tui
Vident domum,
Nubila per astra
Refulgent argentum,
Nubem atram persolvo
Dum revenient."

Other successful translations were "I'm Always Chasing Rainbows," "I Ain't Got Weary Yet," "When You Come Back," "When the Ships Come Home," "Life and Love," "You Found Me and I Found You," "Ja Da," and "Till We Meet Again."

The most fetching of the songs, perhaps, were those in which humor was the chief ingrednent. "O, How I Hate to Get Up in the Morning!" became:

"O! O! me surgere mane odisse,
O! si maneam in lectulo!
Quid est miseri mihi
Tubae audire vocem
Surgendum tibi, Surgendum tibi,
Surgendum tibi prima luce, etc."

"How Ya Gonna Keep 'Em Down on the Farm After They've Seen Paree?" became:

"Quie cos tenebis agricolas
Post Paree viderunt?"

"The Old Gray Mare" became:

"O Glauca equa non est qualis erat,
Non est qualis erat."

The best hit of all, perhaps, was "K-K-K-Katy" in the following form:

"G-G-G-Gaia, pulchra Gaia,
Es sola pu-el-el-ella quam adoro,
Ubi lu-luna lucet, supra bibile,
Exspectabo in culinaria porta."

Needless to say, the study of Latin at Central High School has received an impetus such as it never had before.

"If this be Latin," said a sapient sophomore, "me for Latin."—*From Philadelphia Bulletin.*

SAINT VALENTINE'S DAY

Saint Valentine's Day is here, with its pretty cards, its lace paper frills, its sentimental verses, and its delightful air of mystery. Perhaps it will add to the interest of the day to know something of its history. There were at least two real saints named Valentine. The first belongs to Rome and was martyred on February 14, 270 A. D. Nearly two centuries later, the story goes, a certain boy, born February 14, was named for the patron saint of his day, and became in course of time another Saint Valentine, who carried the Gospel to the pagan inhabitants of the beautiful Alps.

Travelers tell of a dear little Church, the Church of Saint Valentine, nestling in a sheltered valley, on the site of the chapel the good missionary bishop built in his old age, where he spent his last years and where he died.

St. Valentine's Church is believed by some people to be the oldest pilgrim shrine in that region. It is also a very favorite place for the celebration of weddings. That is quite appropriate and reminds us of the old, old legend that on Saint Valentine's Day the birds choose their mates.

The interchange of valentines was carried on in pagan times and the choice of the saint's day as the one on which the old custom is remembered is probably accidental. It has served, however, to make his name one of the best-known in the whole calendar of saints.—*The Christian Intelligencer.*

THE GARDENER

Once there was a man who helped in a garden. He was very careful about planting the seedlings which were brought to him from the greenhouse. But after he planted them, he paid no attention to them for a long time, expecting that water would drop from the leaves of the older plants and that they would give the little ones enough protection. "I do not have time to attend to those little things," he said. "I water the big plants and prune them and prop them up. I pick the flowers and gather the fruit and remove those that die. That takes all my time. The big ones are the most important." By and by, when the seedlings should have grown up, he found that many of them had died. Some had a blight which infected many others. Still others had grown wild and were useless in the garden. And the man blamed the perversity of nature!

"Train up a *child* in the way he should go, and when he is old he will not depart from it."

General Secretary's Letter

DEAR LUTHER LEAGUERS:

During the month of February the opportunity will be afforded you to render a great service to the Luther League of America, and the LUTHER LEAGUE REVIEW.

One of the aggressive actions taken by the Luther League of America at the Fort Wayne Convention was the appointment of a committee to increase the subscription list of the LUTHER LEAGUE REVIEW. Read its message on Page 3.

This matter was postponed until after the meeting of the United Lutheran Church, because it was believed that the adoption of the Luther League of America by that body would give an impetus to the campaign. After that it was felt that it would be better to wait until after the Christmas holidays.

The campaign organization was arranged in January after this fashion: This office invited a person in each state to become State Chairman and surround himself or herself with an aggressive and competent committee. The State Chairmen are as follows:

Connecticut—Miss Cele Klein, 76 Harriet Street, Bridgeport, Conn.

District of Columbia—H. Caemmerer, 925 L Street, N. W., Washington, D. C.

Illinois—Mrs. S. T. Peterson, Box 54, Hollywood, Ill.

Indiana—Arthur A. Davis, 111 W. 22nd Street, Indianapolis, Ind.

Iowa—Earl Hansen, 226 Oak Street, Clinton, Iowa.

Kansas—Evan Tonsing, Atchison, Kan.

Maryland—Miss Helen Stegman, 2635 Guilford Avenue, Baltimore, Md.

Michigan — Alex. Elfers, 183 Helen Avenue, Detroit, Mich.

Minnesota—Miss Anna Norland, 239 Irving Avenue, W., Minneapolis, Minn.

Nebraska—Miss Edna Snell, 6303 Binney Street, Omaha, Neb.

New Jersey—Rev. John Kopp, 179 Woodward Street, Jersey City, N. J.

New York—Rev. Harold S. Miller, 5323 Fourth Avenue, Brooklyn, N. Y.

North Carolina—George Nelson, Lutheran Seminary, Columbia, S. C.

Nova Scotia—Jesse N. Hirtle, Bridgewater, Nova Scotia.

Ohio—E. R. Kochheiser, 214 Lexington Avenue, Mansfield, Ohio.

Pennsylvania—M. Haller Frey, 8 W. Market Street, York, Pa.

South Dakota—Henry Stellner, Aberdeen, So. Dak.

West Virginia—John Metzger, Martin's Ferry.

Wisconsin—Rev. J. S. Albert, 117 Frederick Avenue, Oshkosh, Wis.

These committees have arranged for a similar committee in each district, and these district committees have in turn arranged for local committees and visiting speakers on the subject. Every local League has been sent posters, subscription blanks and sample REVIEWS.

The Goal is 5,000 New Subscribers. Not much for 30,000 members to secure if they go at it in the right way. Every reader of this letter should secure at least two. *This means you.*

A banner will be given to the district securing the largest number of new subscribers as a district, and the local League sending in the largest number of new subscribers, proportionate to its membership, shall also receive a banner. This puts the largest and smallest Leagues on the same equal basis, giving each an equal opportunity to win the banner. A picture of the winning League will be published in the REVIEW. Some Leagues have already started and sent in subscriptions. These will be credited.

Local Leagues will send their subscriptions with 75 cents for each to the District Chairman, he to the State Chairman, and he to this office.

Here is a suggestion for a local League to boost the campaign:

A REVIEW EVENING.

Enlist seniors, intermediates and juniors and prepare a program that will awaken interest in the magazine.

Decorate the room with the Luther League colors and emblem, arranging it to represent the various departments of the REVIEW. Drape one corner with muslin and cover same with advertisements from the REVIEW. Cover pages from the REVIEW can also be used.

The *Luther League News Items* is represented by a large bulletin board on which is placed interesting items concerning the League and Church, both general and local.

Have the *Luther League Topics* presented by a group seated around a table, and have a brief model meeting with the theme attractively presented.

Hints for Junior Leaders may next be presented by the juniors in a short program of songs, exercises and recitations.

Have the *Intermediates* give a short demonstration of their work.

This part of the program may be concluded with one of the articles in a recent issue of the REVIEW, the editorials and the

(*Continued on page 29*)

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

LENT

This month Lent begins. To many persons a nation-wide agreement to abstain from one form of indulgence has meant that a personal resolution of self-denial seems unnecessary, but the forms of intemperance are numerous, and alcoholic indulgence was but one of them, and ordinarily it was not the most prevalent nor the most conspicuous.

We need to arm our resolution—if Lent brings a season of meditation and of penitence—against some evils that are closer to the lives of most of us than the temptation to strong drink. When the "bottle imp" is overcome the devil's forces are still legion, intemperance in thought, in speech, in judgment is the precursor to intemperance of action.

If the forty days of Lent are merely spent in considering negations and deprivations, we shall misuse the Lenten season. Repentance is a poor thing, not worth practicing, if we merely purpose to check for awhile our favorite habits and do not accomplish anything of good and of moment for the race with which our individual lives are in partnership.

Centuries ago those who merely fasted and drew long faces in token of goodness were properly evaluated in the words of Jesus Christ. The life that begins and ends and loses itself in a wilderness of speculation while the world's service cries out for attention is a life that in the busy onrush of human endeavor must be pushed aside as futile and unavailing.

Lent, therefore, is not a vacation from useful and fruitful toil. Its solemn reminders are not merely invitations to an abstinence. They urge us to consider what are the worthwhile and the durable ways of spending our circling hours, when the merely frivolous and fashionable pastimes have reveled to their end.

ST. PAUL TODAY

A Lenten speaker last year told his Philadelphia congregation that St. Paul if he lived today in that city would be filling the Mayor's chair or running a great newspaper. If he lived in New York he would be Chief Sachem of Tammany Hall.

St. Paul would have made good anywhere at any time. Some of his teachings may appear stern and narrow in the light of our learned modernity, but they fitted his age. Moreover, he lived abreast of his precepts and exemplified his theories.

He was a man of action and a far traveler. He always carried a white man's burden of distressing and perplexing business put on his shoulders by other people. He went where there was trouble and strove for amendment and amelioration. Nearness to the life of the founder of the Christian religion did not keep the early Church from belligerence, and Paul had every discouraging experience that a pastor of today incurs. For a clergyman depressed by his own congregation on a "blue Monday" there is no better reading than the storm-vexed and shipwrecked and imprisoned life of St. Paul. He rose above his troubles; he was larger than his trials. Every defeated man is nerved to try again by his career. He belongs to the twentieth century as much as to the first.

REV. DR. CHAS. G. HECKERT

The Rev. Dr. Chas. G. Heckert, president of Wittenberg College until last summer, "died as a result of overwork," a public press notice said. His effective work for Wittenberg College was evidenced by the success of the financial campaign in her behalf, which a prominent worker in that campaign has said was due in large measure to the foundation of interest in the College which had for years been in the process of building throughout the territory. And his part in building up the

(*Continued on page 29*)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

NEW YORK

An informal conference was held on November 29, in St. Paul's Church, to discuss "how the New York District Luther League may serve the United Lutheran Church in Manhattan and the Bronx." Those who led in the discussion were the Rev. F. H. Bosch, D.D., pastor of St. Paul's; Rev. S. G. Trexler, D.D., President of the N. Y. and N. E. Synod, and Mr. Harry Hodges, General Secretary of the Luther League of America

PENNSYLVANIA

HARRISBURG

Members of Bethlehem League with friends went caroling on Christmas morning, bringing cheer to many, and creating a fine spirit of fellowship among the members.

TOPTON

The boys and girls of the Orphan Home are organized into a Luther League, which meets every Sunday evening. The meetings are forty-five minutes in length, there are hymns, recitations, songs, Bible readings, and questions and discussion on the Topics studied. The officers are President, Paul Filbert; Vice-President, William Huey; Secretary, LaRue Ruppert; organist, Kathryn Filbert. Their meetings are reported in "The Orphan's Home Paper."

OHIO

AKRON

On January 9 Trinity Luther League held a "Double Up" Night, which was very successful. Each member was asked to bring a prospective member with him, and the program included a social hour from five to six, lunch at six, and a devotional hour with the study of the Topic from six-thirty to seven-thirty.

On January 13 Trinity League held its regular business meeting and social. There were important matters voted upon, and the Juniors were the guests of the League, a number being promoted from the Junior to the Senior League. Games and refreshments followed the business session.

ILLINOIS

CARTHAGE

A Luther League, composed of the students of Carthage College, has been formed in the College Church, with the following officers: President, George W. Beiswanger; Vice-President, Helen Bird; Secretary, Margaret H. Leamer; Treasurer, Mr. Snocky. The Luther League Topics are used, and interesting devotional meetings are being held.

IOWA

COUNCIL BLUFFS

The League is taking charge of the entire evening service to increase attendance and to stimulate interest.

CEDAR RAPIDS

Held a box social and cleared about $110. Attendance at Devotional meetings gradually increasing.

CLINTON

Had an excellent program and bazaar for the benefit of European Relief work. Cleared about $100.

DES MOINES

Is holding monthly combined social and business meetings to which they invite the college students and also the unchurched young people of the city.

MICHIGAN

DETROIT

The Detroit District Luther League held a meeting on November 8. The speaker of the evening was Dr. Arthur E. Gringle, who spoke on "Requirements of a Successful Luther League." At the business meeting the newly organized League of the Church of the Reformation was received into membership, and the following officers were elected: President, Mr. Chas. Johnson; Vice-President, Mr. Bingaman; Secretary, Miss Lillian Nielson; Treasurer, Mr. Wm. Ruff; Treasurer, Mr. Paul Gringle. A social hour followed the session.

MINNESOTA

MINNEAPOLIS

The Twin City District Luther League held its twenty-third convention on December 5. The afternoon session was devoted to business, and to the theme "Responsibilities to God," treated in two papers, "Tithing, What For?" Carl Carlson, and "Self Sacrifice," Elsa Juds, with discussion led by Rev. Grant. At the evening session the addresses were made by the Rev. M. J. Bieber, D.D., and the Rev. S. M. Miller.

NEBRASKA

OMAHA

The League of Kountze Memorial Church is conducting services regularly the third Sunday afternoon of each month in the County Hospital. The week before Christmas candy and Christmas cards were distributed, and on Christmas Eve, Christmas carols were sung. The young people find as much joy in this work as those whom they seek to give pleasure.

KENTUCKY

LOUISVILLE

A Luther League was organized in St. Mark's Church, October 17, with the following officers serving temporarily: Frank Griffith, President; Anna Shelley, Vice-President; Elizabeth Grasch, Recording Secretary; Mrs. Ruby Griffith, Corresponding Secretary; Frederick Degener, Treasurer.

KANSAS

LAWRENCE

The Lawrence Luther League has introduced the "Social Hour" plan, every Sunday evening before League meeting, of serving a light lunch at a nominal price, which is followed by the League meeting. The older people enjoy coming out to this meeting to get acquainted with the new University young people. The League attendance is increasing steadily. Their young pastor is winning his way right into the hearts of his congregation.

Lawrence League is now conducting an attendance and membership contest. Much interest has been shown and it is hoped the contest will bring the results expected.

WICHITA

During the past twelve weeks the Luther League here has held a contest for membership, attendance and special features. The League was divided into the "Reds" and the "Blues," and at the close of the contest the losers were to entertain the winners. This league has a social once a month to which the congregation is invited. On December 3rd a "Tacky Party" was given.

CHAPMAN

On the evening of December 1 Rev. I. B. Heisey gave an illustrated lecture on his trip to Washington, D. C. A collection was taken for the "New Church Fund." This enabled the League to pass the first milestone of its pledge of $500 for the new church. Miss Ruth Koogle was made Junior Superintendent in place of Miss Frances Halbert, who recently was married.

EMPORIA

The Intermediate League, under the direction of Dorothea Bang, gave a most pleasing and effective Thanksgiving service at Emporia, November 28th, including a pageant, "The Cross in the Midst of the Year." The offering taken was applied to the Jubilee (Foreign Mission) Fund.

The Boy—"I shall be glad when I am old enough to do just as I please."

The Man—"And about that time you'll go and get married, so it won't do much good after all."

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

March 6, 1921—Use Hymns and psalm appropriate to Lenten season.

Suggestions for Presentation by Leader.

Another suggested name for topic, "Bearers of the Cross." May be used in two senses: those who have crosses in life to bear, and those who bear the story of the Cross to all parts of the world. The two ideas may be happily blended for those who bear the story of the Cross will have crosses to bear.

Subjects for Discussion.

No cross, no crown.

No child of God found without his cross.

To court favor of and compromise with the world is to relieve oneself from bearing the cross.

Christian resignation is the great sustaining power in cross-bearing.

Make sure that your cross is not of your own making. Matt. 5:10, 11; 1 Pet. 4:12-16.

No complaint to come from lips of Christian workers even though they may become weary and worn out in Christian service.

Questions to Be Answered.

What is the legend concerning Simon the Cyrenian's later life?

Simon is considered to have been a negro. Are we doing justice to the negro in spiritual matters?

What should be our treatment of the negro?

What burdens for Jesus are we to carry? e. g., burdens of the heathen, the poor, the needy, etc. Add other burdens.

Why did Jesus bear the burden of the Cross?

"Must Jesus bear the cross alone, and all the world go free?"

MARCH 13, 1921.—Use Hymns on Missions.

Suggestions for Leader.

Why not make this meeting a meeting for telling travels? Have different members of the league dress in costume appropriate to character they are to represent and let them tell the travels of different characters of the Bible.

The following journeys could be given: Abraham's Jacob's, Joseph's, Moses', Jonah's; of Christ divided into Galilean ministry, Perean, and Judean. Of John and Peter to Samaria; of Philip; the Journeys of Paul.

The main point to be emphasized in each journey is the missionary motive and purpose of the journey.

The leader should give out these different journeys to be made a long time in advance, and each member should endeavor to make his recital of the journey as real and interesting as possible.

MARCH 20, 1921.—Hymns for Palm Sunday.

Suggestions for Presentation by Leader.

Connection between Palm Sunday and Confirmation. Many young people have today confessed Jesus their King, and the importance of that confession. Jesus must be our King before He can become King of all the people. Fulfillment of prophecy with reference to Christ's sphere as King.

For Discussion.

Marks that Jesus is true King. His characteristics of Omniscience and Omnipotence. His characteristics of Lowliness and Meekness.

Jesus is a different King from the kings of the earth.

Difference between lip service and heart service.

Why did Jesus assume dignity and accept homage?

Questions to Be Answered.

On what should enthusiasm of our King be based?

Of what is the palm a type?

How should we show our allegiance to our King?

What is the meaning of the word Hosanna?

How can we make Jesus King to all people? Is it possible? What should we do?

Should we keep silent about our King? How proclaim Him?

Of whom will Jesus be King? How will the unbelieving acknowedge Him King?

MARCH 27, 1921.

Use Hymns appropriate to Easter.

Suggestions for Presentation.

Our abiding Easter the result of faith in the Resurrection of the Son of God. The Easter message an important one, as the Resurrection of Jesus reveals Him the true Messiah, that His death on the Cross is efficacious and real, and that those who believe in Him will also rise again to be with Him forever.

Topics for Discussion.

The meaning of the open grave.

The resurrection, the fulfillment of prophecy.

The resurrected body of Jesus, its characteristics.

The doubt and unbelief of the disciples proof of the resurrection.

Our abiding Easter the result of understanding the Scriptures.

In the day of the resurrection not one will be disobedient to the voice of Christ.

Questions to Be Answered.

How can we make Easter real to ourselves?

Why are we slow to believe the Scriptures?

Why is the resurrection the most glorious and most fundamental hope of the Christian life?

Are the great number of people influenced by a hope of mortality?

What is the "choir invisible" to the Christian?

What are the dangers of Spiritualism and Spiritism?

FROM THEIR WIVES' DIARIES

Mrs. Robert Burns: "Bobby spends more time writing verses than plowing fields! No wonder he's a laughing-stock!"

Mrs. Isaac Newton: "Ike came rushing home to say he saw an apple fall from a tree! I'm sorry it didn't fall on his head!"

Mrs. Plato: "My husband preaches about 'Platonic affection.' That's all very well, but I mean to keep my eyes open!"

Lady Bacon: "Shakespeare says he wrote my husband's plays. That's absurd. *I* wrote them!"

Mrs. Claude Duval: "Claude ought to say in defense that he is a kleptomaniac!"

Mrs. Ananias: "He began by telling me I was the first woman he had ever loved, as if he thought I didn't know!"

Mrs. Robert Fulton: "Make a boat go by steam? Yes, but go—*where?*"

Mrs. Peter Stuyvesant: "The only remarkable thing about Peter is his wooden leg!"

Mrs. Heinrich Hudson: "After having been away from home for months and months, Heinrich came back and said he had discovered a river!"—Harold Seton, in *Life*.

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Henry Ward Beecher, when asked what he did when people in his audience went to sleep, replied: "My sexton has standing orders that when anybody goes to sleep in Plymouth pews he must at once come to the pulpit and wake up the preacher."

Senior League Topics

Advent 1920 — Advent 1921

Fourth Sunday in Lent. March 6, 1921.

THE BURDEN OF THE CROSS

Luke 23:24-31.

(Biblical)

DAILY BIBLE READINGS.

Monday—Matt. 10:34-39.
Tuesday—Gal. 6:14-17.
Wednesday—Acts 20:18-24.
Thursday—Gal. 6:2-5.
Friday—I Peter 4:12-19.
Saturday—Matt. 25:31-46.

(Rev. F. E. Jensen.)

TOPIC STUDY.

Our Lord's sufferings are fast approaching their climax. We behold Him in this Scripture on His sad last journey to Golgotha to be crucified. As with every adjudged criminal condemned to die He also is compelled to carry the cross upon which He is to be executed. But under the burden He faints from physical exhaustion. The whole night preceding this awful journey to death He has been without rest. Yea, more, it has been one night of continuous sorrows whereby He has been truly manifested "a man of sorrows, and acquainted with grief" as the prophet had foretold. (Isaiah 53:3.) We trace the steps of Jesus in this last night—the night so tragically sad beyond all description. Each succeeding step brings Jesus nearer to the burden of the cruel cross —the symbol then of shame most degrading, but now become the symbol of glory the most exalting. We see him first in the upper room in Jerusalem at the supper-table with His disciples (22:7-38); next in the garden of Gethsemane in that awful struggle, ending in His cruel arrest (22:39-53); following this He is led bound into the high priest's palace to undergo the first part of His trial before the church court (22:54-71); and lastly He is led, in the early morning, into Pilate's judgment hall to undergo trial before the civil court and receive the final sentence of death, His mockery before King Herod having added to His suffering, shame and sorrow. By all that this Innocent One had endured throughout that dreadful night—a soul troubled, and a body buffeted, spit upon, and wounded by the scourge and the crown of thorns, and even the insulting and painful blow in the face—was His physical strength exhausted. Well had the Psalmist described Him, "By reason of the voice of my groaning, my bones cleave to my skin." (102:5.) He was carrying the world's load of sin, and in so doing He became too weak physically to carry the wooden cross upon which He was to make full and final expiation for sin. He faints under the weight of that cruel cross upon which His sacred body is to be crucified. There is no one to help Him. Perhaps the now penitent Peter, or the faithful, loving John, or those devoted women would have been glad to have carried that cross, but fear of the malicious priests and the brutal soldiers kept all these at a distance. There the prostrate Jesus lies with the burden of the cross weighing heavily upon Him, and the taunts and jibes of hating priest and cruel soldier piercing His very soul.

It is at this tragic moment that help comes from an unexpected source. He is a native of Africa. He is coming out of the country and had not been in the city of Jerusalem, nor had a part with those who had cried out, "Away with Him! Crucify Him, crucify Him!" As Mark so graphically puts it, "And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross." (15:21.) Whether Simon was a willing cross-bearer or not is unknown. The fact is that he did bear the burden of the cross, and rendered to Jesus that blessed service in a time of His greatest need. He and his sons through this act shall never be forgotton because Simon carried the Redeemer's cross.

The burden of the cross belongs to the Church. The great fruits of Christ's sufferings and death can only come to the world as each member in His church faithfully carries the burden of the cross. As was Christ, so also His church is often put to shame as Jesus is followed even unto Golgotha. Even the Church is often despised and rejected because with Simon of old it denies self, takes up the burden of the cross in its following after Jesus. To encourage our young people to faithfully and steadfastly carry the burden of the cross, we present the physical and spiritual application in the fitting words of Peter, who himself faithfully and unto death carried the burden of the cross. In I Peter 5:6-11 are the steps:

1. Humility—"Humble yourselves under the mighty hand of God, that He may exalt you in due time." (6)
2. Trust—"Casting all your care upon Him; for He careth for you." (7)
3. Sobriety and vigilance—"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." (8)
4. Resistance and perseverance under afflictions—"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (9)
5. Glory will ultimately be attained to all who go on under the burden of the cross—"But the God of all grace, who hath called us unto His eternal glory in Christ, after ye have suffered a little while, Himself shall make you perfect, establish, strengthen, settle you." (10)
6. The end will be praise unto Him, the burden of whose cross has been faithfully borne under all conditions within and outside the Church—"To Him be glory and dominion forever and ever. Amen." (11)

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers 'round its head sublime."

Fifth Sunday in Lent. March 13, 1921.

THE TRAVELS OF THE BOOK

(Missionary)

DAILY BIBLE READINGS.

Monday—Acts 8:1-8.
Tuesday—Acts 11.
Wednesday—Acts 17:22-34.
Thursday—II Peter 1.
Friday—I John 2:1-17.
Saturday—II Tim. 3.

(Rosalyn Summer Sease.)

Topic Study.

THE FIRST BIBLE SOCIETY.

The Lutherans in the Reformation were the first earnestly to champion the cause of giving the Bible to the people in their own language and thus became the pioneers in organizing Bible societies to circulate the Bible, as it was their only rule of faith and practice, and all the people should have it if they were to read it and be guided by it. The Lutheran Church is the Church of the Word of God. Even in the Reformation times Bible and Tract societies were started. As early as 1555 the first Bible society was organized in Wuerttemberg under Peter Paul Vergerious, Primus Truber, and Hans Ungnad, to give the Hungarians, Wends and Croats the Bible in their mother tongue. At that greatest and oldest of all centers of mission work among the heathen and Jews, Halle, Germany, Count Hildebrand von Canstein, a friend of Spener and Francke, established as early as 1710 a Bible house and society to print and circulate the Holy Scriptures. This society today still bears his name and is one of the strong Bible societies of the Fatherland. Canstein solicited subscriptions and printed the first Bible from stereotype plates in 1712. It was not until nearly a century later, in 1804, that the British and Foreign Bible Society, which is often erroneously considered the first Bible society, was called into ife.

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW. 427 Drexel Bldg., Philadelphia, Pa.

First Bible Printed in America.

In Germantown, now a part of Philadelphia, Christopher Sauer and son established a printing press in 1738 that was in fact a publishing house for two generations, forty years, until the war of 1776 put an end to it. Among the 150 books and pamphlets it printed, one was the Lutheran Bible in German with 1,272 quarto pages, which was the first Bible printed in the Western Hemisphere in an European language. This was in fact the first Bible Society in the New World and it was in the classic language of Protestantism. Benjamin Franklin printed the first German books in America, but Sauer was the first to use the German type. The type of the first Bible printed in America was imported from Frankfort-on-the-Main. Sauer printed also for the Pennsylvania Germans the New Testament and Psalter in separate editions and any number of hymn books.

American Lutheran Bible Society, 1919.

While the large American Lutheran Publishing Houses have printed many editions of the Bible and parts of the Bible in the German and Scandinavian languages, it is news that an American Lutheran Bible Society, organized January 1, 1915, at Knoxville, Tenn., by Rev. J. R. Lauritzen, president, in memory of the great translators of the Bible, Dr. Martin Luther and his co-workers, 1517-1534. Its "Free Distribution Fund" has distributed 40,000 copies of separate New Testament books and psalms. Through its staff of intersynodical Lutheran ministers the society aims to furnish the Church and the world a capitalized and most thoroughly revised text of the New Testament. The book is written in a reverent, but clean-cut American language. It reads like an American speaks. It is the best, the most correct and the latest translation.

True Tales of Travels—Into a Japanese Prison.

In Japan, through the co-operation of the missionaries and the churches, a copy of the New Testament has been given recently to each of the 26,000 prisoners in the part of Japan served by the American Bible Society. The great undertaking was conceived in the heart of a humble Japanese colporteur who went out to walk one Sunday morning and passed by the big prison in Kofu. As he thought of the wretched prisoners within the gloomy pile, he remembered his own salvation from a life of sin by Christ; his heart melted in compassion, and a voice seemed to say:

"Tomorrow go there with your Bibles."

He secured permission of the prison officials to present each of the eight hundred prisoners with a New Testament, if the books could be given free of charge. Confident that the Lord would supply him the funds, he stepped into the store of a prosperous merchant—not a Christian—and told him his story. "That is just what I would be glad to do! I will give you the money," said the merchant.

Within a week several carloads of New Testaments were at the prison gate and the surprised official, who had never expected that his conditions could be fulfilled, was saying:

"Why is it that you have worked with such energy, baffled by no obstacles, to do this thing for these miserable men? I cannot understand it."

For over an hour the colporteur opened the Scriptures and preached unto him Jesus. With tears in his eyes the official said, "Thank you for what you have done and said. I have known little about Christianity, but now for the first time I have some understanding of the true spirit of your Christ."

Syngman Rhee.

It is only necessary to allude to the story of Syngman Rhee, the highly educated young Korean revolutionist, who was converted by reading the New Testament while suffering the agonies of one of the fetid prisons of the old days in Korea. In the prison with his feet in the stocks he cried, "God, save my country, save my soul!" When he found Christ, he began to witness to the prisoners and to the jailer who, like that jailer long ago, believed with all his house and was baptized. Dr. Rhee conducted classes for the prisoners and before his release had won more than forty to Christ, men perfected in suffering, who went forth for the regeneration of Korea.

A Fakir Found By the Book.

A Hindu fakir with matted hair and ash-besmeared body was sitting lost in meditation, when he chanced to see some torn leaves of a book, a part of John's Gospel, which some one had tossed away. He read words that were like water to a man dying of thirst. He showed his torn leaves to an Englishman and asked him if he obeyed it. The Englishman confessed his faith in it, and as he handed it back the fakir noticed that he wore a black band on his sleeve. Concluding that this was the caste mark of one who obeyed the wonderful sbastra he had found, the fakir put a black band on his own arm, as the badge of his new faith. Months later he wandered into a Christian church and pointed to his arm-band as proof of his discipleship. When he learned that it was an English sign of death, he said, "My Loved One has died, so I shall wear it in memory of Him." When later he received an entire New Testament and learned the Gospel of the resurrection, a new light shone in his face; and this became the badge of his discipleship instead of the black band which he took from his arm.

The Best Seller.

The significance of the sale of the Bible is seen only when its sales are compared with those of other books. In Christian countries there is no novelty to commend it, yet it sells steadily without any press agents or book notices. The most popular modern English author is Charles Dickens. It has been computed that since Pickwick Papers appeared 25,000,000 copies of Dickens' works have been published. The Bible sold 35,000,000 in one year. Said a New York book-seller, "You may talk as you will of your multitudinous editions of popular novels, but the Bible leads them all, year in and year out."

Palm Sunday. March 20, 1921.

THE TRUE KING AND THE PEOPLE

(Biblical)

Matt. 21:9-11, 15.

Daily Bible Readings.

Monday—Psalm 2. Thursday—Matt. 11.
Tuesday—I Sam. 10:17-27. Friday—Psalm 45.
Wednesday—I Sam. 16:1-13. Saturday—Isaiah 32:1-8.

Rev. C. Elvin Haupt, D.D.

Topic Study.

The Story. The Son of God, King of Heaven, Earth and all things, had in the person and by the Name of Jesus come from Jericho, where in the days of Joshua, servant of God and leader of Israel, at the signal of priestly trumpets, the city walls had fallen at the shout of victorious sodiery. He had come some ten miles westward ere the holy Passover began, and found welcome in the house of Simon, a restored leper at Bethany, and greeting by Lazarus, Martha and Mary. The people had learned everywhere to love Jesus by His three years spent in serving them. They marveled at His miracles, and pondered upon His words. But there were those of the priestly class who noted with vexation how much more popular and wonderful He was than they could be. And they plotted in their puny way how to take away Lazarus from the people's sight, even if he must be put to death, blindly forgetting that if need be, Jesus the King of all things had already given back to Lazarus his life and could do so again.

It was the month Nisan and springtime. Jesus was now thirty-three years old, in year now known as A. D. 30, probably, or 783 years after the founding of the city of Rome, then the imperial city of the civilized world; and the date of the first day of the Passion week among the Jews. In order to keep this greatest Hebrew festival the Master passed on from Bethany, joined by his followers, a motley company, toward old historic Jerusalem, where David the king of Israel from whom Jesus as the son of Mary was descended, had ruled from a throne a thousand years before. The distance was but two miles, and many looking out from the walls of the central city, came out to meet and welcome Him, bringing branches of palms with them.

The path which Jesus was following led Him a winding course around the foot of Olivet, while two of His loved ones by a straight path across the steep valley, went ahead to ask its owner for a beast of burden; so that Jesus might be borne upon it in the midst of the surging multitude moving to the temple in the holy city.

Overtaken by the Master, they place their mantles upon the borrowed beast, set Jesus thereon, and all unconsciously begin to fulfill the promise of Zechariah (9: 9). For the multitudes from the city strewed the way of the Master with their spread garments and branches from the trees as marks of their homage and loyalty, and all about was started the cry of every voice, "Hosanna" "Save us, we pray," suggesting the true plea of the whole world in its sin. But this was followed by the response of

their faith assuring one another that "Blessed is the King, now coming in the Name of the Lord, bringing heavenly Peace and the highest type of Glory."

The various Jews and strangers from afar who had never seen nor heard Jesus looked upon the scene with surprise and said "Who is this?" But the answer of the multitude was ready: "He is Jesus, the Teacher of Nazareth in the land of Galilee."

But frowning upon the scene were those who as the priests or recorders of the law looked upon Jesus, who was so merciful, wise and wonderfully perfect, with displeasure, and despised His words and deeds. They censured even the little children shouting in the very courts of the temple, "Save us, Thou Son of the House of King David!"

Suggestions. The Greeks call this the "day of the Branch-bearers," and "Lazarus Sunday." The Romans style it "Hosanna Sunday." In the year 1512 on this day, known in Spanish as Pascua Florida, our State of Florida received its name. In England it is sometimes styled Flower Sunday, and flowers are entwined in palms used in the decoration of the House of God.

Lessons. Palm Sunday opens the way into "Holy Week." The use of the palm or in other countries the olive, the boxwod, the elder, the spruce, etc., show how the Lord hath a blessed use for each one of His creatures. It is ours to find them and to aply ourselves to His Service.

The welcome of Jesus was spontaneous and cordial. There is no need to look further for the TRUE KING, for none has ever conducted, commanded or counseled THE PEOPLE as He. Until the heathen world can present us with a Bible and a Saviour we prefer to hold to the Prince of Peace. None has ever been so worthy of homage, so invincible in the face of Satan, sin, death as He. The loyalty that we offer is worship (i.e., worthy-ship) as worthy to be had in reverence by all mankind.

The priests and scribes refused Him lawful homage just as do the skeptics of today, just because they were ignorant of the fact that one in a human form could be Divine and higher or more intelligent than they.

The confessions, hosannas and homage of the people of Israel and of their children on the way and in the temple, concerning Jesus were rendered because they knew the truth that never man taught nor wrought like this Man; for no one can express what He does not know. By the very supremacy of His power, truth, wisdom, grace, Jesus rose in His unborrowed Majesty before the people of the world into the control of all things. Little wonder then that on this day our faith in Him is confessed, confirmed and renewed!

EASTER. March 27, 1921

AN ABIDING EASTER

(Biblical)

St. Luke 24:25-47.

DAILY BIBLE READINGS.

Monday—Matt. 28:1-10.
Tuesday—Mark 16.
Wednesday—Luke 24.
Thursday—John 20.
Friday—John 21.
Saturday—I Cor. 15.

Rev. C. Elvin Haupt, D.D.

TOPIC STUDY.

Holidays and Holy Days. There are "red-letter days" of all kinds; birthdays, family reunions, local anniversaries, celebrations, commemorations of national victories and other great historic events. Also there are holy-days; when, as Christians, we Lutherans call to mind the great events in the life of the Lord we worship and in the various eras of His Church on earth.

But, like a great, central, enkindling, illuminating Light, the joy-day of Easter casts an abiding splendor over all the years and lives amid the ages of the world.

The Fact. The Christian Church today celebrates the greatest festival of the year. Its motto is RESURRECTION.

Date. As in our latitude it is Spring, and the equinox (March 21) is past, the day has been styled EASTER, from the name of the ancient Anglo-Saxon goddess of Spring, Eastre. The old-time Jews sacrificed a passover, or "paschal" lamb on the fourteenth day of the first month (Nisan) of Spring. Then the first moon of the new sacred year was just full. As it was on the first day of the week, in early morning, that our Lord, having descended into hell, now passed out of bodily death and reappeared alive for evermore; the first day of the week is abidingly kept instead of the Jewish Sabbath, for the resurrection of Christ is more marvelous than God's resting from the work of Creation. The Sunday of the week thus becomes the Lord's Day. Easter therefore, is the first Lord's Day after the first full moon after the twenty-first of March.

Inflow. The river of Old Testament passover laws, types, lambs, psalms, prophecies and history empties into the great reservoir of Easter. Christmas, Epiphany, Lent, with its interwoven Lord's Days, its Holy Thursday, Good Friday and Silent Saturday, foretell it. The days of the Ascension, and of Pentecost refer back to it and even festivals such as that of the Reformation (or Restoration) suggest the renewal and vindication of the truth as it is in Jesus. And, in fact, every Lord's Day is a first day of the week because of Easter.

Celebration. The day of the Resurrection of our Lord is rightly kept at home and in public services, by prayer, praise and thanksgiving. The victory over Satan, death and hell proves incontestably that Jesus, the Miracle-child of Mary, was the Son of God, Who came to prove abidingly that God is love, and life, to all who accept Him as an offered Gift. With special joy all the elements and instruments of worship, music, chiming of bells, art, instruction, decoration, usher in the day and mark its passing hours.

The Story. The events that occurred on that momentous day took place in the following order: sorrowing women, at break of day, with sweet spices with which to embalm the body of Jesus, visit the garden-tomb of Joseph, little knowing that before their arrival an earthquake had taken place and that an angel who appeared and had rolled the stone from the door of the tomb had caused the guards from the temple such fear, as he sat there in his holy beauty, that they fled in dismay to the city, to report to their officers what they had seen and heard.

True, the stone is aside from the doorway, but the tomb is found vacant by the women. Hence Mary Magdalene leaves the group and runs back to awaken Peter and John saying that the Body of her Lord has disappeared While the others tarry at the sepulchre, two holy angels appear to them; and they depart wondering. Peter and John next hasten to the spot and find the tomb vacated. They return. When Mary Magdalene returns all others are gone. As she weeps in her distress, she is permitted to be comforted first by two angels and even to see Jesus Himself when He calls her by name. Some of the women report that as they return to Jerusalem, angels gave them the message that Jesus was dead no longer. Others, like Mary, declare that they have even met the Master. During the later hours Jesus overtakes two of the disciples as they leave the city for Emmaus about seven miles off. He confers, as a stranger with them, until at nightfall He is recognized. Vanishing from their presence, He appears in Jerusalem to all the assembled disciples, Thomas being the only absentee; when, after a hasty return from Emmaus, the two who had been with Jesus try to tell the others how He had met them on their way. The sight of Him over Whom death had no more dominion filled all hearts with wonder, awe and holy joy, abidingly.

What Easter Is to Us All Evermore. 1. The motive for keeping holy every day of the week.

2. The most triumphant fact that cheers the heart of every true Christian. I Cor. 15:57.

3. The evidence that as Christ raised His own Body from the dead, He has power likewise to raise anybody.

4. The dead in Christ shall rise first. I Thess. 4:16.

5. Beyond death lies incorruptibility. I Cor. 15:53.

6. Without Christ accepted by us resurrection is impossible. Belief takes into the soul the invincible Christ and with Him we become invincible.

THINGS TO REMEMBER

The value of time.
The success of perseverance.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.

Hints for Intermediate Leaders

BY REV. C. M. TEUFEL.

MONTH OF MARCH, 1921.

MARCH 6.

Topic—'Knights of Christ."

Emphasize the thought in term "chivalry."
Hymns—"My Faith Looks Up to Thee," "Alas, and Did My Saviour Bleed," "In the Cross of Christ I Glory," "Christian Children Must be Holy."
Collect for Purity from L. L. Hymnal.
Paper—"The Boy and His Sister."
Talk—(if a Boys' League) by Superintendent wisely on purity.
Exhibit copy of "The Knight in Grey."
Gather an announced offering for the purchase of a life of Luther for the Sunday School library or public library.
Knighthood Bibliography:

A Knight of the White Cross.—G. A. Henty.
Historic Heroes of Chivalry.—Rupert S. Holland.
The Boy's King Arthur.—Sidney Lanier.
The Story of Sir Lancelot.—Howard Pyle.
A Book of Golden Deeds.—Charlotte M. Yonge.

MARCH 13.

Topic—'Conversing With Christ."

Hymns—"Lord, Teach Us How to Pray Aright," "What a Friend We Have in Jesus," "Love Divine, All Love Excelling."
Commit and repeat in concert the Collect for fifth Sunday in Lent.
Search out the brief prayers of Jesus.
Assign for praying, Matt. 11:25-26.
Urge search of the Psalms for sentence prayers.
Hand out sentence prayers to be learned and prayed.

MARCH 20.

Topic—"Marching in Christ's Army."

Hymns—Consult the Palm Sunday section of Church hymnals. "All Hail the Power of Jesus' Name," also Luther League Rally Hymn.
Collect for Palm Sunday from Church hymnal.
From catechism learn definition of militant church.
From Eph. 6:10-18 picture the Christian warrior. Draw or cut out and label the various portions of the armor.
Compare with U. S. army recruiting oath the confirmation vow.
Have an exhibition of the lock-step. State relation to topic.
Paper—"A Brief Sketch of the Lutheran Church."

MARCH 27.

Topic—"Alive Forevermore."

Hymns—"How Calm and Beautiful the Morn," "The Day of Resurrection."
Collect for Easter.
Emphasizing Christ's present relation to us in His ever-living presence as shown in the catechism:
As Prophet.
As Priest.
As King.
Search out the indwelling passages concerning Christ, as for instance, Gal. 2:20.
Make an acrostic using the word "Easter."

GENERAL SECRETARY'S LETTER

(*Continued from page 22*)

General Secretary's Letter presented by a good reader.

Hints for Your Social Meeting is presented by the Social committee, who at this point take charge of the program, introducing games and serving refreshments.

During the evening subscriptions to the REVIEW should be gathered by the local REVIEW committee. The lady in charge of this meeting, clad in a gown made of REVIEW covers, would be very effective.

The campaign is on—who will win the banner? Get in touch with your chairman.

Yours for co-operation,
HARRY HODGES.

—♣—

REV. DR. CHAS. G. HECKERT

(*Continued from page 23*)

constituency from which the student body is drawn was highly appraised by a fellow professor in a recent interview. The shortening of a useful life is always regrettable, but if a life value be measured in accomplishment instead of years, then Dr. Heckert's life was a large and a long one.

—♣—

The proud owner of a new car—of, shall we say, a certain make—drove up to his office, jumped out, and, the day being cold, threw his rug over the bonnet.

The inevitable street boy who was looking on exclaimed: "Too late, sir, I saw the name!"

"TOUCH WOOD! TOUCH WOOD!"

Who of us knows just what is meant when a person, speaking of his having escaped some misfortune, suddenly is warned to "touch wood"? A young woman happened to use the phrase when talking to an English minister, and she was startled when he gave her the historic meaning of the superstition.

When a person "touches wood" to avert ill luck he unconsciously depends on the virtue once supposed to rest in the wood of the cross on which Christ died. A reference to this belief doubtless is found in these words ascribed to the evil one:

"Great is my might, but against the clan
of this King I have no charm;
If they touch water, if they touch wood,
I cannot work them harm."

After all, it need not be merely a baseless superstition, as the minister pointed out. Whenever we are really afraid of what the future holds for us, we can protect ourselves by reaching out to Christ, represented by the Christian cross. If in our moments of fear, of doubt, of weakness, we will simply "touch the cross," we can receive the spiritual strength, comfort, cheer, that will go far to avert the worst of the future's disasters.

Mere wood, of course, is powerless to help us, but a thought of our Saviour, who gave to the wooden cross a meaning that will outlast time itself, is all-powerful at any time.—Paul Patton Faris in *The Continent.*

Intermediate League Topics

MARCH 6.

KNIGHTS OF CHRIST

Mark 14:1-9.

Rev. Henry Manken, Jr.

In our histories of the times of many years ago, we learn of certain men who were honored for their chivalrous deeds of unselfish helpfulness. In these acts they always showed also a fine disposition of sincere courtesy and noble bravery. Our lesson tells us about true Christian chivalry and explains how we may be Knights of Christ.

The Bible text is Mark 14:1-9. How noble this woman was in her unselfish deed to the Christ! Who does not honor the beautifully helpful life of Dorcas? Acts 9:36. The unknown Samaritan displayed the true chivalric spirit of large heartedness to others when he ministered to a neighbor who was in real want. Luke 10:30-37.

Ponder well and memorize the following beautiful Scripture passages: Phil. 4:8-9; I Cor. 13; Psalm 15. Real Knights of Christ are not those who think they do their duty in relation to a great ideal when they merely praise it. "If ye know these things, blessed are ye if ye do them," John 13:17.

Knights of Christ will always "be careful to maintain good works," Titus 3:8, 14. Their *friendliness* will be shown to all, even to their enemies. Matt. 5:44-48. The chivalric spirit is above all one of *unselfishness*. I Cor. 13:5. A great preacher once said, "Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others." Matt. 20:25-28. Christian *courtesy* is also one of the marks of a Knight of Christ. An ideal, which is worthy the serious effort of every boy and girl to make real, is to lead a clean life and in all relations with others to be polite and considerate. I Cor. 13:5.

"My strength is as the strength of ten,
Because my heart is pure."—Sir Galahad.

Bravery in one's efforts to please God and to fulfill the calls of "serving love" is another element of Christian knighthood. Joseph was brave to please God and so was Daniel. The coaxings of so-called friends and the jeers of scorners do not allure or discourage the Christian warrior. His *helpfulness* will be real. Matt. 25:34-46. Jesus spent so much of His time in doing just "kind" things. Acts 10:38.

The divine purpose of every life is revealed in Eph. 2:10, "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." We thus glorify our Heavenly Father now and also in the day of His coming. Matt. 5:16, I Peter 2:12. These do not merit our salvation, remember, Eph. 2:8-9, but they are the glorious fruitage of a true life of Christian faith, Heb. 13:20-21.

MARCH 13.

CONVERSING WITH CHRIST

Rev. H. C. Erdman.

Scripture Lesson—John 14:6-14.

Parallel Passages—John 15:7, I John 3:22, 5:14-15, Romans 8:26-27.

Memory Passage—I John 5:14-15.

In the Scripture lesson Jesus sets before us two great parts of prayer. The first, that Jesus is conversing with His loved ones, as seen in verses 6-12. The second, in verses 13 and 14, Jesus tells us we may talk to Him and along with this talking we may ask Him the things we desire and need.

When we have a conversation with someone both have a part. It is a poor affair when one does all the talking. Sometimes we use the telephone. We talk to some dear friend, we ask some questions, tell about ourselves, and the latest interesting happenings at home, but before our friend has time to answer back a word we say good-bye and hang up the receiver. That is a one-sided affair. That is about all prayer is to many people. They talk to God, ask for desires and needs, but do not give God a chance to talk to them. Many think that prayer is just asking for something. Prayer is a conversation with our blessed Lord.

Now what is it to converse with Christ? It is to adore and praise and worship Him; to tell Him of His matchless person; to thank Him for all He did to save us from our sins, in giving His life for us. To thank Him for country, time, homes, parents, friends, food and drink, raiment, for our wonderful bodies with all our powers. How we should look up into His face and say with the Psalmist, "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more than the sand." A part of prayer for us a'so is to ask Him for the things we desire and need.

Now, how does Jesus talk to us? He talks to us through His Holy Word—the Bible is the voice of Jesus. When we read and study it, Jesus talks to us. He talks to us when we prayerfully listen to God's servants teach and preach the Word. He talks to us through many of the great Church hymns, that tell of His nature. He talks to us through the godly lives of His people. When we pray and are quiet and meditate, He puts blessed thoughts of Himself in our minds. He talks to us through the daily happenings and through His wonderful works. "The heavens declare His glory, and the earth showeth His handiwork."

Let us notice what a wonderful promise Jesus gives about how prayer is answered. He says, "And whatsoever ye shall ask in my name that will I do." "If ye shall ask anything in my name, I will do it." In John 15:7, He says, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In I John 5:14 we read, "If we ask anything according to His will, he heareth us."

If we live in close friendship with Jesus, obey Him and love Him, if we take time daily to talk to Jesus and let him talk to us, then the Holy Spirit will put into our hearts the things we ought to pray for. Such requests God always answers.

Application. Seeing there is such mighty power in prayer, we should take more time for it. Whatsoever we ask according to His will, He heareth us. We know that it is His will that we should pray for the coming of His Kingdom, for ministers and teachers of His Holy Word.

MARCH 20.

MARCHING IN CHRIST'S ARMY

Rev. W. C. Waltemyer.

Josh. 24:19-25 and 2 Tim. 2:1-5.

The life of a Christian, especially of the young Christian, is in many ways like that of a soldier. The Bible has much to say of warriors and fighting. The chosen people had to fight both to gain and to hold the promised land. Now we must fight to gain and to hold citizenship in the Kingdom of Christ.

Parallel Passages—The charge (1 Sam. 4:9-10), The battle cry (Judges 7:19-23), How a great soldier fought (1 Cor. 9:24-27), A spiritual conflict (1 Tim. 6:11-16), Danger of fighting on wrong side (Acts 5:38-39), The Christian warrior's armor (Eph. 6:10-17), The reward (2 Tim. 4:7-8).

Memory Passage—Every youthful soldier of Jesus Christ should commit to memory Ephesians 6:9-10.

Lesson Development—

Josh. 24:19-25. Joshua was one of the noblest and bravest of men. He proved that he was no coward when as one of the twelve men sent to spy out the land for Israel he stood with Caleb against the ten and urged the advance into the hostile country. He proved himself a great leader by successfully leading Israel into Canaan. Now at the end of his life we find this faithful captain calling upon his people to make a solemn covenant to break forever with the world and dedicate themselves to God. His character and his fervent appeal move Israel to an enthusiastic declaration of loyalty to Jehovah.

2 Tim. 2:1-5. Some of those who once labored with Paul have deserted the Christian cause. Christian warfare was too strenuous for weaklings. Now Paul earnestly entreats Timothy to be faithful. If a soldier, then expect to suffer hardship! The soldier's business is to fight, not to be entangled in the affairs of this life! And further, there is no reward to the contestant who does not conform to the rules. Only he who shares Christ's suffering will have part in his victory! No cross, no crown!

Application—

1. *A Great Cause.* Men have always been willing to sacrifice for a great cause. How eager were our

boys to get to the Front! This conflict which engages Christ's army is far grander. It's a battle for eternity!

2. *A Noble Captain.* The fine caliber of our army officers inspired our boys to do their best. It was a privilege to serve under them. What a fearless, determined and considerate leader is Christ! What a joy to serve under Him!

3. *Enlist To-day.* This Palm Sunday will record many enlistments of young soldiers in Christ's army. Never forget your vows. This is the most sacred day of your lives.

4. *No Double Allegiance.* You can't belong to two armies at the same time. If you want to serve Christ you must give up the world.

5. *Weaklings Not Wanted.* Many delicately reared young men learned something during the War. The weeding out process was in constant operation. Many were left behind in America because they could not make a long hike with a full pack. None need be a weakling in Christ's army. "Be strengthened in the grace that is in Christ Jesus."

6. *Comradeship.* Many and lasting friendships were formed in the army. One of the richest blessings that will come to you as Christian soldiers will be the comradeship with other soldiers of Christ.

7. *Esprit de Corps.* In the war the best work was done by those organizations where this spirit was most pronounced. Be proud of that part of Christ's army in which you are marching! Be loyal to your own Church!

8. *The Reward.* Many young men who skulked at home during the War would have given their right arms to have been in the shoes of the boys who returned as heroes. But the reward was only to the deserving! NO CROSS, NO CROWN!

EASTER SUNDAY, MARCH 27.

ALIVE FOR EVERMORE

Matthew 28:1-8.

Rev. L. W. Rupp.

Parallel Passages—Mark 16:1-8, Luke 24:1-8, John 20:1-10.

Place—Jerusalem. *Time*—Easter Sunday, A.D. 30.

Memory Verse—He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. v. 6, 7a.

When the Sabbath was over, very early in the morning Mary Magdalene and Mary the mother of Jesus and Salome came to the tomb of Jesus. They brought sweet spices, so that they might anoint His body, and complete the embalment. As they approach the tomb they remember about the great stone, and wonder among themselves who shall roll it away for them. But when they arrive they find that an angel has rolled the stone away, and that he is waiting to tell them of the Resurrection. He commands them not to be afraid, for the Lord is risen, and not in the grave. They are to go at once to spread the glad news, so that all the disciples may hear of it, and be made to rejoice. The women obey, forgetting their errand. With fear and great joy they hurry as fast as they can go, to tell the story of the Resurrection.

I. *Jesus Is Alive For Evermore.* I Cor. 15:19-20. Phil. 3:10-21. I John 3:2. Christ is risen from the dead. This is true. You must believe it. Christ shall never die. He has fought with death, and won the victory. So shall we also live forever with Him.

This Easter faith in the living Jesus will make us happy and confident. We shall have peace and joy. The Lord will give us unlimited blessings. He will help us to be like Him. He will give us the power of His Resurrection, and when we leave this earthly body, Christ shall fashion us anew, so as to conform to His own eternal, glorious body.

II. *We Are the Missionaries of the Ever Living Jesus.* 1 Cor. 15:58. Rev. 2:10. A Christian was once rebuked very sharply by a man who said: "If you really believed in Christ you would not rest until all the world had heard about Him."

The Lord tells you: "Go." He is waiting for you to tell some one else. He depends upon you to tell the heathen. You are to be a good missionary everywhere and all the time. You are to make it your business to tell that Jesus is risen.

The women forgot about their very expensive ointments, and went out to spread the story. You are to forget about yourself, and when you plan your life work you are to forget about money and pleasures. You are to do good in this world, to spread the Gospel, to be preachers and deaconesses and Sunday School workers and good church members.

The Main Lesson. The Lord Jesus has risen. Live in your Risen Lord. Serve Him faithfully. Preach His Gospel.

BOOK REVIEWS

(Anna P. Hess.)

THE LORD IS MY LIGHT.

"The Lord Is My Light," by S. M. Anderson. Published by the Augustana Book Concern, Rock Island. Price $.30.

This is an excellent little book of 64 pages. The stories are told in plain, simple language and are well adapted to little children. The poems are good. The many pictures are clear and each conveys a story in itself.

THE ROYAL PAGE.

"The Royal Page," by Runa. Published by the Augustana Book Concern. Pp. 128. Price $.30.

This book contains four stories, the first and principal one bearing the title of the book. They are all of a fictitious character, interestingly written to appeal to the imagination of the child, and well suited to be read to classes during story hour.

CATHERIN.

"Catherin," by Runa. Published by the Augustana Book Concern, Rock Island. Pp. 80. Price $.25.

This book contains two stories of a good moral tone. The first treats of the psychological effect of showing confidence in a child, thus developing its better self. The second story portrays the heroic faithfulness of a little girl under torture in wartime and the consequent far-reaching effect of her fortitude on others.

BOOK OF INSTRUCTION.

"Book of Instruction," by Adolf T. Hansel. The Sotarion Publishing Co., New York.

Pastors and teachers of catechetical classes will find this volume of unusual value, as it combines Bible stories with the lesson of the Catechism, the one explaining the other. It will be found especially helpful to those children who have not had the advantage of a good fundamental Bible training in Sunday School.

THE FAITH OF A CHILD.

"The Faith of a Child," by Runa. Published by Augustana Book Concern. Pp. 144.

"The Faith of a Child" is the title of the first of five stories contained in this volume. All five are uplifting for they tend to point a lesson. Each is a story which may or may not be based on fact, depicting characters living out ideal Christianity.

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

MARCH 6—"GROWING BEHIND CLOSED DOORS." (CHINA). (Missionary). (See Topic).

MARCH 13—"A BIBLE STORY I LIKE TO REMEMBER."

A Cross Meeting (Lenten). Arrange chairs in the form of a cross.

1. Opening hymn, "In the Cross of Christ I Glory."
2. Scripture recitation in concert, 'The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Given out week before.)
3. Prayer, by Superintendent to follow in Jesus' footsteps.
4. Roll call (answered by verses concerning cross). Minutes; new members.
5. Memory work. Missionary Hero Verses (one told from leaflet in Junior program packet). Verse memorized. Lamplighters' Alphabet reviewed. (See that chart in the Junior program packet is hung up in the room).
6. Study of Topic. (a) Bible verse recited in concert. (b) Lesson story told by superintendent. (c) Topic as it appears in the REVIEW divided into three parts, pasted on crosses cut from lavender cardboard, read by three Juniors.
7. Picture study. During Lent it is a splendid plan to get Perry pictures in the 10 cent size (write Perry Picture Co., Malden, Mass., get catalogue, 10 cents also), and teach the whole Passion story. Tell the story of the picture, teach an appropriate Bible verse, mount on cardboard and have a lavender frieze around the room during Lent. Use The Last Supper (Da Vinci), Christ in Gethsemane, and Christ Before Pilate at this meeting. ("Pictures in Religious Education" obtainable from the United Lutheran Publication Houses, is a good book for other picture study work with the Juniors).
8. Handwork. Have children make notebooks of lavender cardboard, using the small 1½ cent size Perry pictures of the Passion story, and writing an appropriate Bible verse below. These may afterward be sent to the children in the hospitals.
9. Offering.
10. Closing exercises. Lord's prayer. Closing prayer, "God be merciful unto us and bless us and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

MARCH 20—"A PRISONER OF WAR WHO CARRIED THE LIGHT."

Palm Sunday.

1. Opening devotions. Hymn, prayer by superintendent, that all the Juniors may help carry the Light of the Gospel.
2. Business meeting. Roll call. Minutes. Treasurer's report. New members. Reports of committees. (Have badges for the committees to wear during their term of office. Slips of heavy white paper about 2 x 4, with appropriate symbols pasted at the top and the name of the committee printed on can be used—the Devotional committee, a Bible; the Sick or Sunshine committee, a daisy cut from crepe paper; Flower committee, a flower of any sort; Membership or Lookout committee, a telescope; the Whatsoever committee, a question mark; Music committee, a hymnal; Missionary committee, a candle.)
3. Topic studied. (a) Story told by one Junior girl. (b) Topic in REVIEW given by three Juniors. (c) Lesson impressed by superintendent.
4. Memory work. Lamplighter Verse Story told from leaflet in Junior program packet, verse memorized.
5. Palm Sunday story. (a) "Why We Have Confirmation," told by leader. (b) "The Children in the Church Today," a paper written by one of the Juniors.
6. Picture study. Study "The Crucifixion" and "Ecce Homo" (get 10 cent size Perry pictures). Tell story, have children memorize appropriate verse. Urge reading the Passion history, and church attendance during Holy Week.
8. Offering.
9. Closing exercises. Lord's prayer. Closing prayer.

MARCH 27—CHRIST'S EASTER MESSAGE TO JUNIORS. Easter.

Program for regular meeting.

1. Opening devotions. Easter carol; prayer for Easter all over the world.
2. Roll call, minutes, new members.
3. Memory work. Recitation of the Easter story (Matt. 28:1-10). (Have chidren learn this at home.)
4. Study of topic. (a) Topic as given in the REVIEW given by five Juniors. (b) Object lesson talk by leader on meaning of Easter, using bulb and Easter lily as objects.
5. Picture study. "Easter Morning" or "He is Risen."
6. Offering.
7. Closing exercises. Lord's prayer, closing prayer.

SPECIAL EASTER PROGRAM.

1. Hymn, "Christ the Lord is Risen Today."
2. Scripture lesson (read by Junior). Mark 16:1-8.
3. Christ's Easter Message to Juniors (given from Topic by the Junior president).
4. Hymn, "Christ is Risen, Allelulia."
5. Talk to Juniors, by pastor or special invited guest.
6. Hymn, "The Strife is O'er."
7. Recitation (send to Publication Houses for books of recitations).
8. Missionary exercise. (From *Lutheran Boys and Girls, Lutheran Woman's Work,* and from other Church papers get stories of Easter in other lands; have a number of Juniors in costume of these lands read or tell these stories.)
9. Closing exercises. Lord's prayer, benediction.

("Why Didn't You Tell," an Easter pageant, may be given if you want a more elaborate program. Write to this office for suggestions.)

MARCH POSTERS AND INVITATIONS.

"Though the March winds do howl and blow, Put on your coat and to the Junior meeting go," written on a card, wintry scene cut from magazine pasted below. Or, spring flowers (daffodils, crocuses) on card and verse, "Pretty springtime flowers, peep up through the snow; Telling us that winter very soon must go; And though skies are darkened and the March winds blow, We'll just brave the weather, and to the Junior League we'll go."

Invitations. (1) Chinese lantern, (2) lavender cross, (3) torch, (4) Easter flowers from crepe paper pasted on cardboard.

Easter poster. Easter picture in center of a lavender card. Easter mesage, "Go—Tell," surrounded by pictures of people of other lands. Easter flowers on edge of card.

Note.—Do not fail to have your Juniors use the Daily Bible Readings preceding each Topic. They are all on Lamplighters of the Bible and Junior leaders in connection with the course of study should have their Juniors read these at home. Get additional copies of the slips in the Junior program packet.

LINCOLN ON INDIAN NAMES

In 1864 some gentlemen who had just returned from a trip through the West came to Washington and went to call on Lincoln. During their visit one of them spoke of a body of water in Nebraska which bore an Indian name.

"I cannot recall the name now," he said, in a vexed tone; "but it signifies 'weeping water.'"

President Lincoln instantly responded, "As 'laughing water,' according to Longfellow, is 'Minnehaha,' this evidently should be 'Minneboohoo.'"

Junior League Topics

MARCH 6, 1921.

GROWING BEHIND CLOSED WINDOWS (CHINA)

(Missionary)

DAILY BIBLE READINGS.

(The Passion Story.)

Sunday—(Jesus Anointed), John 12:1-8.
Monday—(Passover Preparation), Matt. 26:17-26, Mark 14:12-21, Luke 22:7-13.
Tuesday—(The Last Supper), Matt. 26:26-30, Mark 22-26, Luke 22:13-20.
Wednesday—(In the Garden), Matt. 26:36-45, Mark 14:32-42, Luke 22:39-46.
Thursday—(The Betrayal), Matt. 26:17-56, Mark 14:43-50, Luke 22:47-54.
Friday—(Christ Before Pilate), Matt. 26:56-68.
Saturday—(Christ Before Pilate), Mark 14:53-65, Luke 22:63-71.

(These Missionary Topics have been prepared under the auspices of the Literature Committee of the Women's Missionary Society of the United Lutheran Church, and are based on "Lamplighters Across the Sea.")

PROGRAM.

1. Hymn.
2. Three or four minute talk by leader, connecting the lesson with the two previous missionary lessons.
3. Recitation of the Missionary Bible Alphabet. (The Missionary Bible Alphabet is printed on a wall chart to be sold at ten cents a copy. One copy is enclosed in each of the Junior Program Packets. Leaders should call letters of alphabet and children respond with the verses. Encourage mothers to put this wall chart in children's rooms at home, and urge its use in Sunday School classes.)
4. A Great Missionary's Favorite Verse. (Announce prior to the meeting that the Juniors are asked to find the favorite Bible verses of great missionaries. Tell them of the other verses that follow in the programs for April, May and June, so they will not choose these. Give five minutes to the reciting of any verses that may be found. Choose one for the memory verse for March. Leaders should be sure before the meeting that at least one verse has been found. Children will enjoy the search if their parents, or pastor, or Sunday School teachers will give them suggestions as to where such stories may be found.
5. Hymn.
6. Prayer.
7. The Lamp in the Lighthouse (See Packet).
8. (If the leader wishes to divide the society into groups, she should arrange the study of Chapter 3 of "Lamplighters Across the Sea" as best suited to the different groups, bringing whatever information is obtainable from *Lutheran Boys and Girls* on our Lutheran Lamplighters in China. If preferred the story of Gutzlaff, the pioneer Lutheran missionary to China, may be brought in here rather than as above. If the society does not separate into different groups, present the material in Chapter 3 in the way that will most effectively reach all, after studying the Help for Leaders. Groups reassemble before singing hymn.)
9. Hymn.
10. Two stories of the "Light Behind Darkened Windows," "Little Lady of Light," "Manikyami's Bible." (See packet.) (Have two members who read especially well give the stories of "Little Lady of Light" and "Manikyami's Bible." If "Little Lady of Light" was given in the February program, the story of "Star" (in packet) may be substituted here.) All three of these stories were written by our Lutheran missionaries in India.

Could not the Juniors as expression to this study help in the support of one of our Bible women, or send Bibles to some in China?

MARCH 13, 1921.

A BIBLE STORY I LOVE TO REMEMBER AND WHAT IT HAS TAUGHT ME

Esther E. Martin.

DAILY BIBLE READINGS.

The Passion Story.

Sunday, 13th—Matt. 26:69-75, Mark 14:66-72, Luke 22:55-62 (Peter Denies Christ).
Monday, 14th—Matt. 27:1-10 (Judas Repents).
Tuesday, 15th—Matt. 27:11-26, Mark 15:1-15 (Christ Before Pilate).
Wednesday, 16th—Luke 23:1-5, 13-25 (Christ Before Pilate).
Thursday, 17th—Luke 23:6-13 (Christ Before Herod).
Friday, 18th—Matt. 27:27-30, Mark 15:15-20 (Christ and the Soldiers).
Saturday, 19th—Matt. 27:31, 32, Mark 15:21, Luke 23:26 (Christ Led Away to Be Crucified).

Scripture Lesson—Joshua 1:8.
Memory Test—John 3:16.

Our Scripture Lesson tells us we should never forget the Bible and not only read it but think about what we have read so that we may do as God desires us. Then we shall know how to live and God will bless us. I wonder how many of us do this? We think sometimes, that God doesn't expect children to do this and yet He blessed little children. When the Disciples rebuked the mothers for bringing them to Jesus, He told these Disciples that children were just as important as grown ups and it was even better to be a child. He said, "Verily I say unto you, except ye become as little children ye shall not enter into the kingdom of heaven." At another time He called children His lambs; therefore we know that He loves us for who can help loving a dear little lamb? Just as these lambs must be taught, so must we and God has given us His Book from which to learn.

What God Did. I love to remember that God so loved us that He sent His only Son Jesus to come to the world and live among people so that He would understand us. He came as a little baby and grew up just like you and knows how it feels to be a child.

What Jesus Did. We know that Jesus was a good boy and *learned Scripture*, for when He was twelve years old he was found in the Temple, seated among the very wisest men, hearing and asking about God. He seemed to know so much about God that they began asking Him questions and were greatly surprised at the good answers.

Jesus Our Example. If Jesus could answer questions asked by wise men when only a boy, we are certain that He studied the Bible. He is our example and has taught us that God intended children to study the Bible and learn parts of it. Jesus is our Guide and if we follow in His footsteps we will really hunger for God's Word.

Suggestive Hymns.

I Love to Hear the Story.
Jesus Loves Me.
I Think When I Read That Sweet Story of Old.
There's a Friend For Little Children.
Jesus When He Left the Sky.
Christ Is Kind and Gentle.
Jesus When a Little Child.

Suggestions.

Let each child read his favorite passage and tell what it has taught him.

The Superintendent has an excellent opportunity to teach Juniors how and what to read in the Bible, where to find the Lord's Prayer, the Beatitudes and the Commandments.

MARCH 20, 1921.

A PRISONER OF WAR WHO CARRIED THE LIGHT

(Biblical)

2 Kings 1-16, 19.

Laura Wade Rice.

DAILY BIBLE READINGS.

(Holy Week) (The Crucifixion)

Sunday, 20th—(Palm Sunday) Matt. 21:1-9.
Monday, 21st—Matt. 27:33-44.
Tuesday, 22nd—Matt. 27:45-53.
Wednesday, 23rd—Mark 15:22-39.
Thursday, 24th—Luke 23:33-47.
Friday, 25th—(Good Friday) John 19:18-30.
Saturday, 26th—(Easter Eve) Matt. 27:54-66, Mark 15:40-47, Luke 23:50-56, John 19:31-42.

Shining at Home. A long time ago on the other side of the world lived a little girl in her quiet home in the land of Israel. She did not go to school, as you do, but she helped about the home, as you do, and was pleasant and obliging, as you are! Are you?

How do you know this? Because she was helpful and pleasant afterwards when—but wait! She never thought that anyone was going to write a story about her, and that about three thousand years after, boys and girls were going to learn the story and talk about her. But then—*you* do not know what will be done with the story of your lives, some day. No one would ever have heard of her if she had not carried the light Be sure you carry it, too, for no one can stop the shining of its rays, and by their light we see, dimly, the face of the Little Maid of long ago.

It was not always quiet and peaceful in Little Maid's country. Her father and the neighbors sowed the grain, the women helped tend it—but often they never ate it. They had troublesome neighbors in the next land to the north, who impudently waited till the threshing was done, and then, taking their weapons, came down like the wind and stole it away.

One Who Needed the Light. These people were called Syrians. At this time they had a wonderful leader or captain whose name was Naaman. (Have member ready to read 2 Kings 5:1.)

It was dreadful to be a leper. This awful sickness began with white, dry, burning spots which spread slowly over the whole body. After a while the toes, ears, fingers and nose would drop off—there was no known cure. Naaman's disease was not very bad yet, when it should be no one could come near to touch him—but he knew it would come! And no one could help him but God—and he did not know God, he was a heathen and worshiped idols! Sin is like leprosy. People talk of little lies, little sins, they are like the first spots of leprosy—and no one can cure sin but God. In Little Maid's land they knew God. Some of her countrymen tried to forget Him and worshiped idols—but they knew better, they just loved to walk in darkness, because their deeds were evil. They were afraid of the light of God's face. But He saw them and wanted them to turn from sin and come back to Him. That is why He let the Syrians come down to teach His people to turn to Him for help. Elisha, God's prophet, told them so, he traveled about preaching and teaching about God and their sins and trying to get the people to turn to God. Little Maid knew about God, and Elisha, perhaps some day he had laid his hands on her and blessed her. Was there anything she could do to help him win the people to God? Yes, but it was a very hard thing to do. Was Little Maid brave enough? When the soldiers came next time to steal the grain, they stole Little Maid, too! Wasn't that hard?

Shining in Slavery. How did Little Maid behave in slavery, so far from her dear ones? You may be sure she did not forget them. Did she forget God and act sullen and angry and disagreeable? The Bible does not tell us how she had behaved at home, but we are sure she had been pleasant and obliging there, for that is how she seems to have behaved in captivity. What you are *inside* shines out brightest in the dark places. What could a little slave girl do for God in dark Syria? Why—just shine for Him! Instead of saying—"I'm glad he suffers, he let his soldiers steal me away from home," she was sorry for Naaman, and tried to help him. Read Verse 3. The Little Maid's faith in her God and His prophet were so great that her mistress began to share then. Read Verse 4. They told her words to the king. (Have different Juniors ready each with a verse—Verses 5, 6, 7, 8.)

Shining Again at Home. Imagine the people of Israel watching their great enemy and his company seeking the prophet of God! Why—perhaps they ought to listen to him and obey his words! So Little Maid's light began to shine again at home! Read 9, 10, 11, 12. Naaman was an important man—why, this prophet did not even come out to see him and bow down and show he felt flattered to be allowed to help the great captain of the king of Syria! The people were watching—Elisha's God was King of the whole earth—*he* would not bow down to any mere man Naaman must bow to God, it was God who could cure him, not Elisha.

The people of Israel watched Naaman going away. Naaman's servants who loved their master—so he must have been kind to them—saw it too, and were distressed. Read Verse 13. So Naaman began to obey God. He dipped once, twice, six times, and was no better! Did he stop? No—he did just what God said? Do you? Read Verses 14, 15. *This* time Elisha came to see the man who had faith in his God and had obeyed Him! And all the people saw the gleams of the Little Maid's light, shining so far away! "Let me make you a present," says Naaman. "No," says Elisha, "my God gives His help without pay." Read Verse 16. 'Give me earth from this land of your God," says Naaman, "on which to build an altar to Him when I return home." Read Verses 17, 19. And all the people heard how the shining of Little Maid's light had won her master from idolatry to worship the one true God.

EASTER. MARCH 27, 1921.

CHRIST'S EASTER MESSAGE TO JUNIORS

Chas. W. Fuhr.

DAILY BIBLE READINGS.

The Easter Story and What It Means to Us.
Sunday, 27th—Matt. 28:1-10.
Monday, 28th—Mark 16:1-8.
Tuesday, 29th—Luke 24:1-12.
Wednesday, 30th—Luke 24:13-21.
Thursday, 31st—John 20:1-18.
Friday, 1st—John 20:19-31.
Saturday, 2nd—Matt. 28:19, Mark 16:15, Luke 24:45-48, John 3:16.

Scripture Lesson—Mark 16:1-15.

Memory Text—Mark 16:15.

For the Blackboard—Draw a sepulchre with a stone rolled to one side, and in the doorway print the words: RISEN. NOT HERE.

FIRST MESSAGE—*Victory.*—"He is risen; He is not here."

A message of victory over death and the grave was the first received by the first visitors to the tomb on that first Easter morning. So unexpected and impossible did it seem that the two women fled from it trembling and afraid. But how thankful they must have been when they came to realize the truth of that message. And how happy, too.

When the armistice was signed ending the great world war, and the message was flashed over the wires to every part of our great country, there was great rejoicing. In a downtown restaurant in Pittsburgh, owned by a man who was not ashamed to be known as a Christian, a minister was among the diners on that day. The proprietor called upon him to conduct a service of thanksgiving there in the restaurant. This he did, and every person there rose to his feet and joined in that service of prayer and hymns of thanksgiving to God for His mercies. There may have been some there who never prayed, but there were many who took part with hearts full of gratitude to God. And possibly the unbelievers (if there were any) may have caught a new message of the power and love of God.

SECOND MESSAGE.—*Go—Tell.*—"Go . . . tell His disciples."

This was not the time for these women to be inactive. With the announcement of the great victory came also the command to go and tell the disciples; to spread the news. And surely their hearts responded to that command. The Master had risen from the dead. They must tell the glad news.

These women were told to go and tell the disciples. Jesus, a short time later, commanded His disciples to "Go" and tell the glad news to every creature in the whole world. It must be carried to every nook and corner of the earth. It must be the disciples—all who believe in Him and love Him—who must get it there. This means you and I with the rest of His children. Yet even now, there are millions of boys and girls in the world who are not celebrating this glorious Easter day because they have never received the message. They never heard of Jesus and His resurrection from the dead, and possibly they would be as unwilling to believe it at first as the two Marys or the disciples. But who of you will help get the message to them.

THIRD MESSAGE.—*A Promise.*—"I am with you always." (Matt. 28:20.)

With the command to go and tell the disciples, came also the promise that Jesus would go before these women and that they should see Him.

When Jesus gave the commandment *"Go."* He also promised to go with them. He would be the unseen Guide directing them; the unseen Guest at their homes; the unseen Hand helping them in all their work. He would always be present wherever they might be. What a blessed privilege it would be to make such a service our life work.

Suggestions to Superintendent—Use the blackboard design to draw from the members the resurrection story, and through their description emphasize its spiritual blessings. Follow with the topic as a message down the centuries for us.

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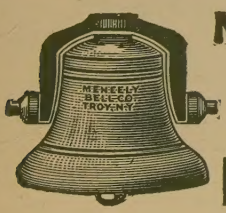

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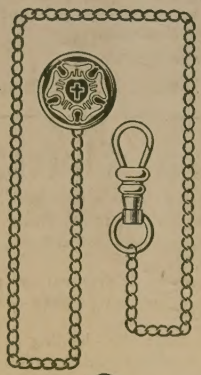

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